

# The Quarterly Journal

## of the

# Society of American Indians

"The honor of the race and the good of the country shall be paramount"

JULY-SEPTEMBER, 1915

ARTHUR C. PARKER, Editor-General

Contributing Editors

SHERMAN COOLIDGE, B. D.

HOWARD E. GANSWORTH, M. A.

HENRY ROE-CLOUD, A. B., B. D.

CARLOS MONTEZUMA, B. S., M. D.

JOHN M. OSKISON, A. M.

### CONTENTS

<i>Editorial Comment</i>	- - - - -	147
<i>The Editor's Viewpoint</i>		
<i>Let Us Pause to Consider Our Ways</i>	- - - - -	159
<i>Kicking Against the Rock of Offense</i>	- - - - -	161
<i>Why Should the Country Heed Our Pleading?</i>	- - - - -	163
<i>History—A Criticism and an Interpretation</i>	- - - - -	167
<i>Indian Nurses and Nursing Indians—By Estaiene M. DePeltquestangue</i>		169
<i>The Value of Indian Character—By William E. Johnson</i>	- - - - -	175
<i>The Indian's Message—By Mrs. S. A. R. Brown</i>	- - - - -	178
<i>The Status and Progress of the Indian as Shown by the Thirteenth Census—By Arthur C. Parker</i>	- - - - -	185
<i>Waconda, Great Spirit Spring—By Gladys Evarts Hill</i>	- - - - -	209
<i>Dr. Eastman's New Book, "The Indian Today"—By F. A. McKenzie</i>		216
<i>Charles Wakefield Cadman—By Mary Frost Evans</i>	- - - - -	218
<i>Sherman Coolidge—A Study in Legal Status</i>	- - - - -	220
<i>Frederic Ward Putnam</i>	- - - - -	224
<i>The Bulletin Board</i>	- - - - -	229
<i>Notes and Queries</i>	- - - - -	231
<i>News About Indians</i>	- - - - -	233
<i>Book News and Book Views</i>	- - - - -	242
<i>The Open Forum</i>	- - - - -	247

Entered as Second Class Matter at the Post Office at Washington, D. C., in Accord  
with the Act of Congress, August 24, 1912  
Subscription to Members Included in Membership Fee. To Non-Members \$1.50.  
40 cents per copy

## The Quarterly Journal of the Society of American Indians

The Quarterly Journal of the Society of American Indians is published every three months and issued as the official organ of the Society.

The editors aim to make the journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that the Journal cannot undertake to promote individual interests or engage in personal discussions. The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

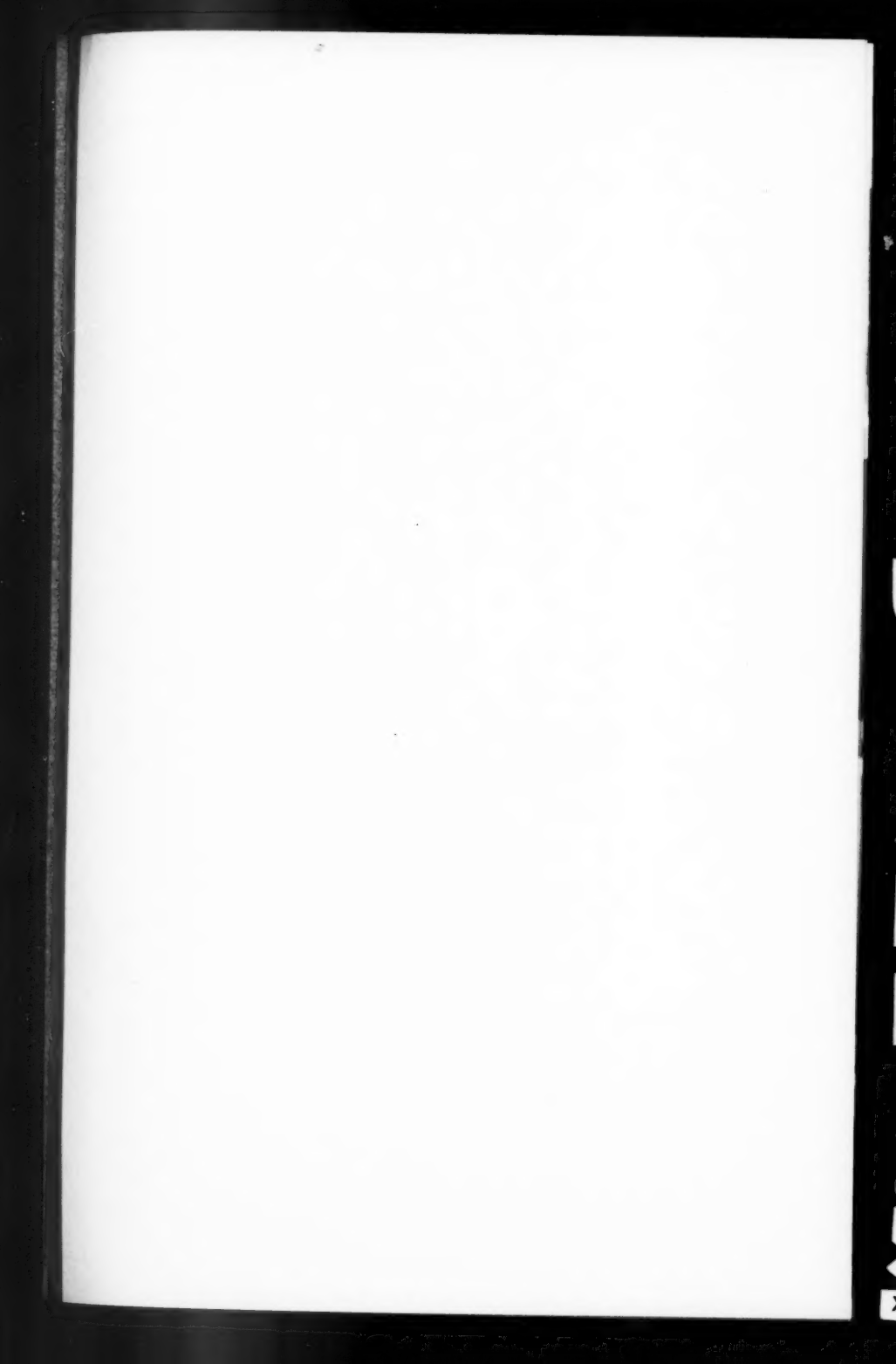
Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Barrister Building, Washington, D. C.











*Plate 10*

MINNIE PROPHET, (*Shawnee*)

An earnest, patriotic Indian lady, having high ideals for her race.  
She is a descendant of Tecumseh.



*"The honor of the race and the good of the country shall be paramount"*

VOL. III

WASHINGTON, D. C., JULY-SEPTEMBER, 1915

NO. 3

## *Editorial Comment*

BY THE EDITOR-GENERAL

### **Getting at the Bottom of the Problem**

THERE is trouble on most reservations. In attempting to discover why there is trouble many confusing facts are brought to light. In attempting to find the truth of matters and to sift the evidence, there will be found a mass of conflicting testimony. What then is the truth of the situation? Why are there grafters, out-laws, exploiters, slanderers, on and about reservations!

The answer is simple enough. It will be found that the condition is the logical outcome of several facts. The first condition which we find is that a group of Indians possess land and property rights. Some have valuable timber, oil, mining or grazing land. Capitalists want this land for money-making purposes. Because they want it they go after it and get it in any way whatever as long as they get it. It will be found also that some Indians are issued annuities and claim funds. Most persons like money and try to get it. The easier to get it the more actively they go after it. Now, mark you, Indian land and Indian money is easy to get. This brings us to the second condition.

Indians have hired protectors, clerks and agents: They do not hire them. The Government appoints them and the citizens of the country are taxed to pay their salaries. The citizen land shark or money shark says to the clerk or agent: "It's a shame to let this land and money be idle. Just give me a hand and I'll make a greater use of it than the Indians do. This is a land of tax-paying, voting, shrewd citizens. The Indians are none of this, so, you stand aside, or get pushed aside, for I'm

going to make my investments in accord with the laws of progress and on the ground that the fittest shall survive."

The Indian does not make the law—the capitalist does. The average Indian of the reservation does not know values, has but a faulty business education and is thus easily fooled. So the shark soon has his eighty-acre pasture, and the money he had is now in the hands of the grocer, boot-legger, tailor or gambler. The reservation Indian has no adequate protection, the kind the government supplies is not the right kind, for it is help from without. The Indian needs to be able to protect himself, but he never can until he has more brains, stronger character, better morals and through constant industry and thrift acquires business acumen. Even then not being a voter and a tax payer, he will continue to suffer.

Now then, the Indian has to consider two causes for his unhappy state. First, he must consider the conditions made and allowed by the Government. He must ask to what extent the Indian Bureau is responsible for his lack of proper education, his lack of business ability, his crushed spirit and disheartened existence, and for the legal restrictions that bar his way to progress. He has a right to investigate these things from his own standpoint. He is not to be blamed for not taking the views of the Indian Office. He has a right to inquire whether the Indian was made for the Indian Office or whether the guardian Bureau was made for him. Aye, there's the rub. Which is first, the man or the machine, manhood or the maintenance of "the system?"

Then, again, the Indian must inquire, and the world has a right to inquire, to what extent the Indian is a failure because of his own neglect. Disheartened, crushed, surrounded by adverse social conditions though he is, to what extent is he showing by his sacrifices, his endeavors and his struggles a disposition to rise to higher planes? The Society of American Indians is one of the manifestations of this struggle. It is the surest sign of hope ahead and of the dawn of a better day for the red race. It is the heart and the brain of a transformed and awakening people. Membership in the Society is a sign of faith—faith in life anew and faith in the ability of one's own blood.

But whether one is a member or not it remains true that the strength of the Indian individual, the test of his character, the measure of his vision, is his interest in affairs outside of himself and beyond his own tribal affairs.

In a knowledge of the world beyond self and tribe, one comes to a surer knowledge of self and tribe. To what extent, then, does the Indian fail to acquire this knowledge? Why does he fail? Who should receive the blame? Has the Indian done all he can in spite of his limitations? This organization is devoting much of its energy to answering these very questions and in pointing out the reasons why they have to be asked.

One thing is certain, the Indian did not make his problem. He is not to blame for it. But it is equally certain that he has the biggest share of work, worry and suffering to undergo in bringing about a solution. And yet why should it not be he who works the hardest? To win anything worth while one must struggle against heavy odds. This prize of civic liberty and of full competency comes only to those who struggle forward in full faith and in spite of suffering.

Neither man nor humanity nor nature nor God bestow prizes except to those who are willing to pay the price. It will be the worker and not the kicker who stands still and complains about the rules of the game who will be the winner.



**Where the Indian  
Office Might Be  
Improved**

MUCH of the trouble between the Superintendent, the Indian Bureau and the Indian is due to the fact that the Indian, whose human and property rights are so vitally affected, has no accurate information. He has not been given, or has had no access to a reliable and complete account of his tribal rights and claims. Most generally, it is affirmed, he is not notified of agency or of Federal rulings, awards or projects. The first thing he knows is that something happens. An irrigation ditch is dug, a new herd of cattle is distributed, his children are ordered taken from a mission school, his surplus land is sold, his land is leased, a system of roads is built, his money, or public money, is expended ostensibly for his benefit, his timber is sold, his sheep are subjected to a new blood strain—and in all this he has been neither consulted, counseled with or been allowed to express an opinion. He is the victim of actions, beneficial or otherwise, in which he has no part. He considers that he is not sufficiently important to be notified. Yet he is told he is being educated for American citizenship!

It is quite likely that the government does not think it needs to consult "ignorant Indians" or that as a guardian it needs to

let its wards know the reasons of its acts. That may be, but good citizens are not made that way—at least not in America. This is a democracy and not an autocracy.

The better part of good faith would express itself in a widely different plan. When the Indian Bureau plans an action it should at least thoroughly explain its action to the Indians. It should provide a set of books printed in simple language setting forth the tribe's title to the land it occupies, it should print therein the rules and regulations of the agency and make a definite avowal of the ultimate purpose of its administration. If the Indian wards of the United States are human beings there could not be any harm in a human policy of this kind. Indians will not develop into good citizens who have an abiding faith in the integrity of American government if the present system prevails. In order to expand, the Indian of the reservation needs facts—simple, plain facts. When something is going to happen that affects his human interests or his property rights, the policy of fairness, if not simple decency, would dictate letting these potential citizens know why the contemplated act is inaugurated. The Indian Bureau is dealing with human flesh and human soul, not wood and strands of steel and a machine covered with red leather.

Until the Bureau recognizes the primary right of the Indians to have a full knowledge of their affairs, rights and of acts designed to affect their interests it will not be fulfilling a just function of an American institution designed to promote equity, education and good citizenship.

We call for the publication of a set of simply-worded books setting forth, for each tribe its legal rights and the agency rules regulating their control. How can information and publication be other than the sign of good faith, result in anything but satisfaction to the people most affected?



**The  
Proclamation  
of American  
Indian Day**

IN 1912 there appeared in various newspapers a letter suggesting the creation of a new holiday to be known as American Indian Day. The idea was most kindly received by every public journal in which the idea appeared. Even the *New York Sun* gave it editorial prominence though it made some insidious remarks about the red man, comparing his character with that of Ex-President Roosevelt. We were not at all

offended and wished that every Indian could indeed have some of the Rooseveltian traits. Letters were written to all the principal University presidents asking for an opinion of the plan. None objected and nearly all who replied indorsed the suggestion as one eminently worthy of adoption. The Second Conference of the Society of American Indians indorsed the project and incorporated it in the Columbus Platform.

Since the time of first announcement the idea has been allowed to grow. The father of the idea has permitted it to be discussed and recently a member of the Society has traveled from the Mississippi valley to the coast securing indorsements. We cannot retract our belief that the American Indian deserves a day when he and the American people may deliberate upon his past, present and future, and celebrate, emulate and rejoice in a new day for a transformed red man.

Something now needs to be done. The making of the day does not rest with Congress or even the President of the United States primarily. When President Eliot of Harvard was asked for an opinion he answered that the making of the day was a matter for the Indians themselves. Dr. Eliot is right. Why should anyone but the Indian launch the day? The Society of American Indians, composed as it is of the most patriotic and enlightened members of the race, has the right and the power not only to nominate but to inaugurate American Indian Day. President Coolidge might easily issue a Proclamation determining the date and calling upon all Indians and friends of the race to observe the celebration. Once declared, Indian communities, Historical Societies, Natural History Societies, the Boy Scouts the Camp Fire Girls, patriotic societies and people in general would be stalwart backers of the red man's own day.

It is not necessary for Congress to pass laws making appropriations for tribal celebrations or fostering ancient ceremonies. These things are not a part of the spirit of the movement as it was launched. One thing remains true. Something must and can be done by Indians themselves to bring the dawn of the day. Our executive committee under the leadership of the President can bring the consummation by simple declaration.



The S. A. I.  
Reading Circle.  
Why Not?

ONE of the most important institutions in America along lines of popular education is the Chautauqua movement. It has been

the means for achieving a new standard of adult education. It is the poor man's university. In many rural communities known to the Editor the Chautauqua Reading Circle has brought education, refinement and inspiration, to men and women, boys and girls who have had no chance for advanced school training. The Chautauqua summer lecture courses and schools do the same thing, though in a different way. The genius of the country, so far as it can be brought to the lecture platform, is placed before the people, and even the common farmer may hear a great man's opinion personally expressed.

Chautauqua is an Indian word from an Iroquois dialect and means, "where fish are taken out of the water." The Senecas had a favorite fishing place at a beautiful lake high in the hills above Lake Erie and so named their lake which gave them so excellent a food supply, "Chautauqua."

Organizing along some simple plan why could not the educated and advanced members of the Indian race, or the leaders in the Society of American Indians start local Chautauqua Circles? A well-trained man or woman might gather about him his Indian friends and read to them some inspiring book, as Dr. Eastman's "The Indian Today" or the works of Sam Smiles on thrift and success. Good speakers whose zealous aim should be to inspire could be chosen. If nothing better could be had as literature the *Quarterly Journal* or some of the school papers could be carefully read and discussed. By this means a new spirit and a new social consciousness might be created.

The great bulk of the Indian population is in great need of some dynamic inspiration. It must be given the knowledge that will make attainment seem greatly desirable. Out of the broken fragments of the old-time virtues a new character must be taken on. Why, then, could not this Society become the Chautauqua movement to the red race and bring to it from the founts of wisdom the food for thought, the knowledge of duty, the wisdom for action and the incentive to press forward?

There must be a way by which such a plan could be made to succeed. Somewhere in the land there must be men and women who would finance and lead such a mission for race redemption. Where shall we find them? Who will pledge his fortune and his life to save a race of men?



**Profane and Immoral Indian School Employees** THE great majority of Indian School employees are faithful workers who are temperate and cautious in speech. Now and then, however, one creeps in by temporary employment or otherwise who is there "for the job of it" and whose mind and manners are unfit for any sort of work in the Indian service.

The tender minds of impressionable children deserve every good influence. If they do not immediately respond to evil surroundings the suggestion of evil is stored away in their brain cells for future action. It takes strong moral medicine to kill such poisonous thought-germs. From a California Indian school comes a complaint about an Indian school employee who by his profanity and shocking language is a menace to the Indian children there. This man has already schooled one child in profanity and obscenity—so much so that the children at the institution are now under the immoral influence of both. The children are bound to suffer not only from actually learning improper language, but from a permanent lowering of ideals.

In the far west schools, in the barren hills of California, for example, there is an opportunity for a great missionary movement among the Federal employees. Many have grown to be mere machines, simply working because that work brings a salary. More than one matron might do better. Think of a matron taking treatment for delirium tremens! Think of other things that are not ethical, and you can picture in a measure the influence that some Indian school employees are wielding over the children of the Indians in the Government's care. Where are the keen-eyed inspectors? Or is it as Mrs. Goulette says, "They put on their work aprons and their arms around the 'dear children' when the inspector comes along?" No one resents these evils more than the earnest and honest employee in the Indian service. But they have learned to be silent.



**The Crow  
School Order—  
A Crisis**

AN ORDER issued by the superintendent of Crow Agency and sent to the responsible heads of mission schools on the Crow reservations requires all Crow boys of twelve years and over, and all girls above the age of ten, to attend the Government boarding school. The order further reads, . . . . "none being permitted to remain in day school." This order affects six mission schools maintained by various denominations.

The Crows resent this order. In a petition they ask that they be permitted to attend their chosen schools and not be forced against their will to go elsewhere. Rev. W. A. Petzoldt presents a strong brief upholding the Crows in their petition for the retention of the mission schools. If these mission schools are adequate and fulfill proper educational requirements why should the Indian Office build an expensive institution in the face of a dwindling school population? The State of Montana has four public schools on the Crow tract. Mixed blood children are permitted to attend them. These schools keep the child and parents in close relation. There are no better moral influences than the Crow children get in mission schools and better training for citizenship than is had in the public schools, where there is keen mental competition.

We shall be glad to see the day when every child on the Crow reservation may attend a public school supported by the state, or, if its parents desire, to attend a mission school of their choice. We shall be glad of the time when the Government school is a high school for vocational and agricultural training. But that day is one in the future. Just now Crow is facing the total obliteration of mission schools that grew and developed by permission, if not encouragement, of the Indian Office.

The plea of the Federal officials that their plan is to protect the morals of the young, is open to debate. Will institutional training make the young more moral and develop better character? Have not the government schools at Crow had some shockingly immoral cases? The school that develops clean manhood, clean womanhood, and turns out earnest, purposeful youths is the school deserving every support. If the mission schools do this they should not be rivaled and destroyed.

The Crows are satisfied with the present school system. They do not want a new \$100,000 federal school. They want their children in their own homes just as any white family does. If their children are forcibly taken from them, compelled to attend an institution not chosen or desired by them, if their petitions go unheeded, what shall they think of "free America," where men and women boast a democracy?

Despotism is not a new characteristic of the Indian Office. Having power, it exercises it. It has power over the Crows as it has over many other groups of Indians. Congress has given it power to have, to hold and to order Indians who are wards of the Government. But as matters stand it must be asked if

even "benevolent despotism" is going to make men and women good citizens and able workers and clear-brained thinkers.

What will the Department say to the Crow petition?



**Arizona's** DOWN in Arizona the law says to the  
**Unjust** Indian, "You shall not marry a white person."  
**Anti-Indian Law** No matter how educated or refined the Indian or the white man, no matter what measure of affection exist between an Apache and a daughter of a citizen or a white man and a maid of the Apaches, the law of Arizona interdicts. The results are that there are cases of immoral living. The human heart red or white, somehow will not be shackled by the law in every case.

Several instances of the operations of this law have recently come to light. During the investigations of Mrs. Minnie Eastbrook, a Government field matron, concerning the "red slave traffic," an Indian girl was found living with an Italian. Both were arrested and hailed into courts. The young Italian said he wanted to marry the Indian girl but could not do so in Arizona. Judge Comstock fined the couple and the girl paid the costs. Somehow, woman always pays the costs, the shame, the degradation, the misery. But this is neither here nor there. The point is that the Arizona law needs a change. It must be possible for the individuals of the races to intermarry if they desire. The law must make it possible for a white man to make reparation to the Apache girl whom he has betrayed or whom he is forced to take illegally as his mate.

We know Apaches who are married to women of pure European descent but they do not live in Arizona. Their homes are as refined as any in the communities where they dwell, they are gentlemen and their wives ladies in every sense. The children are as clean limbed and keen-minded as any.

Therefore why should Arizona complain and bar the way to legitimate marriage? Arizona is a progressive state. Let her amend her laws and forget her prejudices.



**The** THERE are now in official positions having  
**Administration** jurisdiction over Indian affairs several men  
**and the Indian** of large capacity. Mr. Merritt, as Assistant  
 Commissioner, is a conscientious worker and a constructive thinker.

We believe that the Indians are fortunate in having a man like Merritt for a friend. Commissioner Sells, whatever may be said about "Commissioners," is a student. A Commissioner is safe while he is willing to investigate. He says less now about his achievements than he did sometime ago. He is busy studying his problem. It is a big task and he knows it. He will make mistakes for he is human, but we have confidence in his integrity. It is not an easy job to be an Indian Commissioner. Perhaps no national task is so thankless. Perhaps no federal official is subject to so much criticism or political pressure. Between the needs of the Indian, their best interests and the pressure of capitalists for rights and privileges with Indian lands and resources, through local politicians and through Congress and Congressmen, the Commissioner is tightly squeezed most of the time. However, above him as the safety brake is Franklin Lane, Secretary of the Interior. No keener mind exists in President Wilson's Cabinet than Mr. Lane's. His is the towering intellect of a scholar.

Mr. Lane is interested in the Indian. His annual report for 1914 reveals his analytic insight and his sympathy for the wards of the nation. Secretary Lane is a safe man in Indian affairs because he is a sympathetic student. Even now he has a plan under way that he hopes will be of far reaching value to every competent Indian in the country.

Meanwhile "the problems" continue and good men labor. They would find their labors easier and more productive if there were a new basic law, a claim settlement and greater educational facilities for the red man. But more than this they would find their aims for the Indian accomplished far sooner if the Indian Bureau in every detail were organized on the basis of personal efficiency and fitness and the tenure of the chief offices devoid of connection with party politics.

#### The Acquittal of Tse-ne-gat

AFTER being chased by mobs, shot at by a posse, hunted into the mountains, and surrendering to a man who came with reason in his speech and justice in his heart, Tse-ne-gat, the Piute Indian who was credited with starting the "Ute war," was duly brought to trial on the charge of murder.

Indian women and children had been shot at and killed by cow-boys, the life blood of men had been spilled—and these unlettered

red men in their desperate struggle for safety and genuine justice had become a problem to Utah.

There need have been no trouble if fair play had been apparent in the beginning. When General Scott took Tse-ne-gat to court for trial there was, indeed, fair play. The Indian obtained justice. He was acquitted of the charge.

Many an Indian war might have been prevented if the white man had taken the pains to reason with the red man and then been faithful in his promises.



**The Truth  
of Tewa  
Cannibalism**

Just before the Ute war sensation, the papers were filled with lurid accounts of an alleged man-eating ceremony of the Tewa Pueblos. In fact, the rumor emanated from one of the sectional reports of the Bureau of Ethnology. A lady ethnologist heard someone say something about somebody who heard that a certain Tewa cult practiced ceremonial anthropophagy. Straightway the papers seized upon this delicate bit of cannibalistic news and the calumny spread, "the Tewas were cannibals!"

The truth, we believe, is that the Tewas do not eat each other, whatever rumors a morbid inquirer may hear, and whatever ancient rituals or myth-tale may say.

One of the most splendid men of whom it is has been our pleasure ever to meet is a Tewa. Of perfect physique, of wonderful charm of manner, he is like the very poet's ideal stepped from the pages of romance and out of the mists of antiquity. He speaks perfect Spanish and his own dialect of Tanonan, but not a fluent English, but he knows his people and their customs. He does not know of any human sacrifices, or of any eating of slain infants or females, and the word of Albino Chevarria goes far.

The Tewa are a group of Pueblo tribes of the Tanonan linguistic stock now living in New Mexico. Their towns are, San Ildefonso, San Juan, Santa Clara, Nambo, Tesuque and Hano, the latter being Arizona in the Hopi country. In 1598 there were eleven Tewa Pueblos mentioned by Juan de Onate but in 1628, only eight are mentioned with a combined population of 8,000. Today in their six villages there are only about 1,200 souls remaining and none of these hundred dozen are engaged in devouring one another.

More blunders could be nailed to the wall besides this.

WHAT THINKS POOR LO NOW?



BROKEN BOW (Musing): "Can this be the light of the east."

## *The Editor's Viewpoint*

Let Us Pause  
to Consider  
Our Ways

THERE are three prime conditions to which officers of the Society and every man must give heed. To build firmly and effectively it is necessary that at all times we have before our vision a wise consideration of (1) the Source of Action, (2) the Standard of Action, and (3) the Method of Attack. But before any of these things we must clearly know the purpose of action.

The source of our action must be untrammelled. We must be free. There must be no control of opinion or principle through fear of individuals or organizations not wholesomely committed to our expressed ideals. There must be no control over the Society because of money given or appropriated to it by anyone or any institution. We are safe as long as we are a social force voicing the social, civic, economic and moral needs of our race. If the Government out of high regard for our work, should make departmental or Congressional appropriations for us, the special Department or Congress would hold the whip hand. Our opinion would be modified by the suggestions, demands or insinuations of an external power. No longer should we be free or efficient. We should become tools, servants, hirelings. *The source of our action must be free.*

The standard of action must be high. There must not be any stooping to political measures. Our principles must be those approved by the best social and moral agencies. There must not be a vestige of selfishness, of a mercenary spirit, of a desire to temporize with evils. At all times the Society must deserve the respect of the best men and women in the nation. There must be insistence on the basic needs of the race and upon the scientific principles of race development. The Indian through the Society must hold up before the world the eternal principles for which he stands and these principles must stand the scrutiny of the keenest of eyes.

In attacking the problem, we must strike at the very heart of things. The ultimate problem is the development of efficient manhood and womanhood. To redeem the race we must get at the individual. To obtain a truly desirable result we must get at his heart and plant therein hope, ambition, inspiration, that these may unfold in leading him to action, self help, and achieve-



ment. Every philanthropist, every millionaire, every institution might plaster Indians with platitudes, charities, schools—they might feed, clothe and shelter Indians for a long time and only find them growing more unhealthy, more inefficient, and finally extinct. In spite of every drawback, every injustice, every restriction, the Indian must be led to see that he must struggle as with death itself, if he is to live. Without this vital struggle against overwhelming odds the life and strength that he does have will but grow weaker and weaker. It is not what others can do for Indians but what they will do for themselves that will solve the problem. In our method of attack we must never forget that fact.

This Society will live as long as it struggles. It will grow and achieve only as it reaches out to growth and achievement when it has no means of knowing where the strength and money for that growth and achievement shall come. There must be an unwavering faith. Both the Society and the red race which it seeks to serve must rouse itself and lift its voice to say:

"Arise, my soul, arise, shake off thy guilty fears!"

There are two things upon which the Society does not depend. It does not depend for its success upon its numbers, but it does depend upon the integrity and devoted service of a membership, howsoever small, that by sacrifice and consecrated action will labor unceasingly. The success of the Society does not depend upon the claims it settles, the money it collects or the grafting Indian service employees it may send to jail; it does depend upon its insistence upon the basic needs of the race, upon its steadfast demands for correct principles of dealing. In its messages to its own people it depends for its success upon insisting that they shall take upon themselves every responsibility that an increasing acquirement of rights gives them power to assume. Every right that a man has must be paid for by the assumption of a corresponding responsibility. Privileges, rights and freedom all have a heavy price, and the price is to bear responsibility that springs from these liberties.

In any other program there is danger. Every alluring scheme for short cuts to success or solutions has a pitfall in its path. The goal is only reached by those who plod on and who are willing with perseverance to carry loads, to labor, to sweat and to sacrifice. And these must bear before them the torch of wisdom to the uttermost end of the journey. Lacking this another tale shall be written of "the light that failed."



**Kicking against  
the Rock of  
Offense**

Not every Indian who stirs up trouble on a reservation is a good leader to follow. Not every Indian or white man who points out so-called abuses, irregularities, grafts and other knavery is a good friend of the Indians. The Indians have suffered more from chronic kickers than they have benefited from them. Many Indians who otherwise are or would be industrious spend so much time and money complaining about everything that they become poorer and more miserable every day. Some reservations are kept in a turmoil all the while by friction created by "chronic kickers." There is neglect of duty, neglect of everything good for a man's best interests when a man devotes his greatest attention to complaining. The Indians are oftentimes victims of kickers' schemes and the Federal superintendent many times finds his best work hampered.

There is not a bit of doubt that there is plenty cause to complain. Things are not right, things are not normal, things do not go as they should and some "agents" have turned out crooks. There are many things on every reservation that are injurious and absolutely evil. The wise kicker does not stir up more misery over these things. He shows his Indian friends and brothers how to avoid and overcome them. The able leader points out the way to greater comfort, better ways of living and higher justice. Evil conditions and misery will certainly come increasingly by talking about evil continually. Good will come by talking about good and by doing good.

If every Indian on a reservation would say: "Now, Uncle Sam, though your children have picked my pockets and given me a thrashing, I'm going to help you so faithfully in your work by doing my level best, that this 'problem job' will be cleaned off the map in quick order," an immense amount of good would be done.

If, then, complaints come and do come from Indians who demonstrate they are doing their level best, the Indian Office and Congress must respectfully listen. It is the duty of every enlightened Indian and his citizen friend to see that the country does listen. But on the other hand the country and its Congress will absolutely deny the complaints of Indians who are thriftless, unprogressive and who refuse to obey the law in its letter and in its intent. They will have the law's chains, and even special chains drawn the tighter.

Down in Peru is a great Indian city on a mountain top. It was

designed as a city of refuge and safety by Peruvian Indians several thousands of years ago. The stones out of which the houses are built are great blocks, three, four, seven, eight feet in length and fitted exactly without cement or mortar. Now, mark you, Indians built those stone houses on the mountain top and they made the wonderful terraced gardens around the slopes and crags. They did not kick the stones up the steeps nor grumble their city of refuge into existence. They remained in danger and were killed by their enemies until they developed brains and intelligence enough to hew out stones and lift them *by their own strength* and build a place of safety.

Kicking will never remove the "Indian Problem" from the Indian's road. The end of all hopes for the continued existence of the old-time Indian life is ended forever by the great rock in the Indian's road. He cannot kick it out of the way nor bunt it away with his head.

Thousands of Indians are camped in ragged tents or miserable homes around this big rock. Every once in a while pieces fall off from it and hurt them but still they stay there, saying: "This is our road. This land is ours. We shall stay here."

Then the rock trembles and casts pieces upon them again. Once or twice an earthquake like the Dawes act or the Burke act rolls it over and the Indians cry out—some of them. Other Indians find it of no avail to kick at the rock; they leave the Indian's road, blocked as it is, cross the deserts and strike out on the white man's trail. From the higher ground they see that the big rock marks the end of the Indian's road. There is a precipice beyond, a deep, dark chasm into which all must sink if they push on. They see that "the progress of the world" has caused a great earthquake to open up a deep, wide crevice that forbids a further journey on the old trail.

What shall then be the fate of the reservation red man? It will be one of misery and extinction unless he discovers, as his brothers in Peru did some thousands of years ago, that the rock must be lifted by the devices of brain and carried by sheer strength and cast into the chasm. It cannot be kicked away. The land of refuge is on the other trail, but it takes education and a sound, clean body to find it.

The wise leader will help point his people to the higher levels of life; he will not make them kick their feet and beat their heads against this rock of offense. While he is telling of thieving and of unfulfilled promises, he will likewise call upon his race to

think more of the future, to be thrifty and to strive for greater knowledge and enlightenment.



**Why Should the  
Country Heed  
Our Pleading?**

WE WONDER if the American public, and particularly the various individuals and organizations interested in Indian affairs, understand the precise significance of the Society of American Indians. We say this with impartial candor. The situation as it presents itself is this: the various scattered groups of Indians in the United States are not in adjustment with the dominant culture of the country, judged by the highest standards of American ethics, social environment and civic guarantees. Indians as a race are not a normal American group. They are a people conquered by force of circumstances. With no hope ahead as the inspiration for achievement, the masses lack the necessary thrift, intelligence and initiative to press upward and struggle vigorously to achieve. This is not due to an incapacity, for scores of individuals prove that Indian blood and brain in healthy environment is as aggressive and valuable as any in the world. It is due to an abnormal, artificial, debasing system in which men and manhood cannot be developed with any sure degree of success.

In this unnatural environment and in spite of it there has persisted and still persists scattered groups of individuals yet possessed of a finer spirit and healthy impulses. Some of these men and women are reservation born and some are not. Whether so or not they see more or less clearly the plight of their fellows, and on the other hand they see no less clearly the goal to be achieved. Who can know better than the Indian who has been and felt and dreamed in the light of wisdom, what it means to be an enmeshed red man—shackled by possessions, blinded by ignorance and made miserable by the thought of vanished glory and of an uncertain, hopeless future?

Who knows better how it feels to be an Indian than an Indian himself? Who can interpret the needs of the Indian better than those Indians themselves who have analyzed clearly and expressed clearly the woes, the needs and the aspirations of the race?

The Society of American Indians believes itself in a measure able to interpret the needs of the race which it represents. It believes itself able to express the hopes and ideals of the race and to point out the way to social freedom and civic liberty.

By what right does it make this claim? By right of blood, of

ancestry—by right of being a Society of men and women of Indian blood wisely counseled by the best minds of the white race. But how may the world know that the Society in any adequate way does express the desires and ideals of the Indian people? The inquiry is a just one. Now what individuals know enough to speak with authority? Let us answer that there are many. Out of the aggregate comes the dominant note, the collective expression, the composite picture. Out of the mind of a Coolidge comes a clear call for race salvation through adherence to the declarations of Sinai and of the Mount. President Coolidge knows the condition of his people. He knows what it means to hear the sudden crackling of guns, the swift shrill ricocheting of lead and steel missiles, he knows what it means to see an Indian village shot to shreds and Indian women and children killed wantonly by uniformed militia. He knows what it means to be an Indian. But his heart is kind, there is no malice in it, though there is in its bigness a lodge of sorrow.

From the heart and the pen of a Zit-kal-sa, come the cry of an Indian girl picturing the heartaches of the Sioux. She knows what war and massacre is. She knows how it feels to be an Indian—but she would serve the brother and the sister of now—and let the past be but a spur to endeavor. Her articles in the *Atlantic Monthly* were the very heart-throbs of the race.

There is a Francis LaFlesche saturated in the lore of the Omaha. He knows what Indian life means, what border justice meets out, what loot and reservation pillage resulted in. No more loyal Indian woman ever lived than his sister Susette "Bright Eyes," with whom he labored unceasingly in defense of Standing Bear and the Ponca people, back in 1878-79. Mr. LaFlesche is a lawyer, but is now acting as an ethnologist for the Smithsonian Institution. His work and his writings have proven his knowledge.

There is Dr. Charles A. Eastman, than whom no better spokesman for the old-time red man ever appeared. He has lived the old life, he has lived and now lives the life of a student, writer, scientist. He is replete in the lore of the Sioux. Who shall say he does not know what it means to be a red man, nor knows not his heart and soul? His many books proclaim the answer. He knows. His brother John, a clergyman and defender of his people, knows and in the light of scholastic training is able to interpret the heart call of the Sioux and of the race.

There is Frank H. Wright, clergyman, evangelist, singer of rare quality, laboring for the conversion of the red man and

for the soul weal of the white. Son of a great father, a noble Choctaw, who shall say his counsel is unworthy?

There is a Charles E. Dagenett who intimately knows every nook and corner of every reservation. No man of whom we know has had greater opportunity for observation, nor is filled with a knowledge of so wide a range of facts concerning reservation conditions. Can it be that he has no value as an interpreter of these facts?

There is a Dr. Carlos Montezuma, Apache of unmixed lineage. Of vigorous ancestry, he never fears to wield his scalpel or to thrust his probe into the "Bureau system." He calls in no uncertain way for the freedom—entire freedom of every red man. He wants them free to compete, to survive by vigorous struggling or perish because they deserve it. Does Montezuma not know the Apache heart? Then fire has no heat and the sands of Arizona are cold.

And what about Vincent Natalish, Apache, grandson of Victorio? Does the bone and sinew of Victorio not know what it is to be an Apache, a hunted warrior, a desperate defender of arid hills, called home? Can it be that this Natalish, the engineer, student, gentleman, New York clubman and structural engineer, knows not the needs of the Apache and of his race in general? What ears are those that are deaf to his appeals?

There is John Oskison, Harvard man, writer-editor—and Cherokee—whose writings cover the continent, whose market advice appears in a hundred newspapers every day. John knows Oklahoma as he knows the Dakotas or the states on the Mexican border. The Cherokees have not been lacking in strenuous experience. Can it be that this Cherokee, then, is incapable of telling a few straight facts? Who is there who will deny that he ought to have a respectful audience when he speaks for the Indian?

Down in Oklahoma as Superintendent of the Five Civilized Tribes is Gabe E. Parker. College man, school principal, federal administrator, has he no right to speak the impulses that his Choctaw birthright gives him?

There are more than these, as one may know when we mention Marie Boltineau Baldwin, Rosa Bourossa LaFlesche, Henry Standing Bear, Helen Clarke, Charles D. Carter, Dennison Wheelock, William J. Kershaw, Thomas Sloan, Stephen Jones, Emma Goulette, Oliver LaMere, Hiram Chase, Elvira Pike, Minnie Prophet, Bertha Thompson, Charles Kealear, Hastings Robin-

son, Clarence Three Stars and hundreds more. Are they unable to speak the truth of reservation management and of the needs of the race?

Can it be that Joseph K. Griffis, Osage, clergyman, author, Chautauqua lecturer, knows nothing of Indian life? His book, "Tahan," just issued, tells a different story. If anyone knows how it feels to be a wanderer of the plains seeking shelter, for a stray buffalo and for a place free from armed danger it is he.

Then there is Rev. Phillip B. Gordon, Chippewa, priest, missionary, graduate of universities on both sides of the Atlantic. Is his heart not true? Is his learning without effect when he speaks for his people? Who shall gainsay the right of Father Gordon to speak in the council of those who would uplift his people?

With all these are the hundreds who are plain reservation men and women, farmers, ranchers, laborers, clerks, teachers, yet patriotic and knowing the feel of an iron heel and chains that bind. Have these no right to speak?

Then out in Kansas there is a founder of a new Indian Academy, the Roe Institute. Rev. Henry Roe Cloud, this noble Winnebago, Yale man and stalwart friend of his race, shall he have no hearing? Is his voice but the sounding of emptiness? Does he not know the heart of his people?

In conclusion let it be said that *if the combined voice of these men and women, organized in this Society, is but idle talk and not worthy of serious consideration, then there is no hope now for the Indian and never will be.* But if these men and women by taking counsel together do reach conclusions respecting the needs, the requirements, the aims of their people, ought not the Federal government and every factor influencing the welfare of the Indian to take due regard? Why should not these Indian men and women of various tribes, of various situations, of various religious convictions, of various occupations, not be competent to be a board of review, an organ of counsel, the spokesmen for the red race?

Are their associates unworthy of trust? Cannot the powers that be trust such associate members as are represented by all the various missionary bodies, by great editors, by men in public life, by college presidents and professors and by sterling-hearted men and women throughout the land? Is the voice of these impotent?

Is the mind of a McKenzie not the peer of any in power over the

weal of the race? Has he no power of analysis, is his vision not keen?

Why then should not this Society, so vitally interested in the red man, not feel that it is entitled to serious consideration? If the various organizations devoted to the uplift of the race distrust us, if the Bureau of Indian Affairs and if Congress neglect our appeals—what then shall we think, what will the world think! If this be so, to whom shall the red man turn for a friend, what avail shall it be to learn and acquire civilization and citizenship? Nothing at all, and all effort of every organization, all work of the Bureau is but farcical, and the race indeed is dead. And if 'tis so let no man give another penny nor shed another tear because the race has vanished. And if 'tis so then we who have striven, sacrificed and lifted our hearts to the light of the sun that the Ruler of the Universe might inspect and know their inner purposes, we then are but moving clods of our own natal soil and have no soul in which divinity dwells.



**Popular History,  
a Criticism and  
an Interpretation**

HISTORY is an odd thing. History is defined as an accurate presentation of the record of human events as these events are interrelated and affect succeeding events. But is accepted history ordinarily this, and is it ever accurate? Is not history more often a presentation of the historian's own personal point of view and influenced by his own temperament and racial prejudices? Is not history oftentimes an apology for the events brought about by the historian's ancestors and an endeavor to justify them, at the same time adroitly throwing the blame on those whom his ancestors perchance wronged? Ordinarily "history" seems to be what we would like to believe about our ancestors.

When the events of human history are sifted through the screen of temperament and prejudice, and when a deliberate attempt is made to prevent some of these events in their true form from passing through the sieve, though the screenings may please us and though we may juggle the segregated facts into any position that we wish, the great and little lumps that remain behind, if truth is sought, must receive the attention of someone. If the historian acceptable to us all will not touch them then someone else must. These things that have not passed the screen, are humanly interesting and they are oftentimes as disagreeable to us as they



are interesting to those who have not our history to defend. Among the great residue will be found some of the nuggets that our fathers' enemies possessed, and now and then a jewel, a little rough perhaps but, nevertheless, a true gem. Or, one will find decayed things and bones that are hideous to look upon, and unpleasant to dissect, one will find unopened nuts that when split yield only must and worms, but now and then sound, sweet meats; and then you may find things so corroded by time that no man may say what they are. Such are the things that the popular historian leaves behind, for while he must record something to justify his pen, yet at the same time he must flatter us by saying our ancestors were noble and he must please us by extolling the unsullied motives that have governed all the actions of the race. This he must do for we must think ourselves the noblest of men and the race whom the gods have chosen for their own. This idea and this boast is not only that of the British, of the German and of the American; it is a universal idea and a universal boast. The early Teutons called themselves "churles" just as the aboriginal New Jerseite called himself Lenne Lenape, both native words having practically the same meaning, "surpassing men." It is this idea of racial superiority that created patriotism and helps excuse the atrocities of conquests and invasions. It is this idea that has given the Anglo-Saxon and the Latin the belief that it was inherently superior to the aboriginal American and has hence justified exterminating him and appropriating his heritage. It is a superstition of savagery and a perverted idea incompatible with civilization. This idea that one's own tribe, nation or race is God-destined to rule and conquer has been responsible for centuries of cruelty and bloodshed. The idea started with the animal selfishness of early men. They were individualists purely. For protection they formed small groups,---clans and tribes. Human society thus began its diverse organizations. Then came leagues of tribes, small nations, leading in modern days to vast empires. But the idea simply expanded and the tribe, group or nation held itself supreme. If it could, it desired to conquer and rule other weaker nations.

Today in that unparalleled war across the Atlantic humanity is spilling blood, wasting resources and spattering its brains on a soil built up of human flesh and bone---merely that it may ultimately reach the conclusion that all humanity has a community of interest, that all men have an equal right to think, to live and to progress, that all human creatures are brothers and that the world is one country, and its empires merely different parts of it.



## *Indian Nurses and Nursing Indians*

*A Paper Read at the San Francisco International Convention of  
Trained Nurses*

---

BY ESTAIENE M. DEPELTQUESTANGUE

FOR THE benefit of you who know little or nothing about the North American Indian, except what you have read of him in connection with the early settlement of this continent by Europeans, and who very naturally wonder what conditions can have arisen to convert a then healthy, vigorous people into the sickly, degenerate, dependent masses found on our Indian reservations today, I should like to say just a few words in explanation.

It would take too much time to go into the whys and wherefores leading up to the establishment of the reservation system; it is sufficient to say that born of the idea that it would be cheaper and more comfortable for white immigration to take care of the Indian and at the same time "get rid" of him than to fight him, it was established and with its foundation began one of the most effective methods of pauperizing and degenerating a people that the world has ever witnessed.

Imagine, if you can, the result that would inevitably be produced upon segregated masses of untutored people from being fed, and clothed, and lodged and thought for continually, without any exertion on their own part. Can you wonder that these reservations have become veritable hotbeds of disease? And probably no effort would yet have been made to correct the very natural conditions arising from such a system, had not white civilization, such as it was, in its gradual pushing Westward found itself in imminent danger of contamination through contact. Immediately there arose a clamor from these people for protection, and the public began to awaken to the fact that institutions, under the most capable management possible, were needed in which to isolate the physically and mentally unfit. The persistence of this appeal for help has converted the problem, at least in part, into a white man's problem—a human problem—and the fact that it has become such will undoubtedly do its share toward saving the Indian people from utter extermination.

Prior to 1908 no particular attention was paid to health conditions among the Indians, except that Congress annually appropriated a small sum for the prevention of the spread of small-pox.

During the winter of 1908-1909 a woman (presumably a physician) definitely diagnosed as trachoma the many cases of sore eyes among the Indians. By this time the disease had become so prevalent as to cause considerable alarm among the heads of the Indian Bureau, but through the very prompt action of the Commissioner of Indian Affairs, an immediate appropriation of \$12,000 was granted by Congress, for building a trachomatous hospital, to give special training to physicians and nurses employed by United States Indian Service. This marks the beginning of a systematic effort, which is still being vigorously waged to stamp out infectious diseases in every Indian community.

To give you some definite idea of the prevalence of trachoma among the Indians, I should like to quote from a report gotten out by Dr. W. H. Harrison of the United States Indian Service. He says, in part:

"West of the Mississippi River there are almost as many trachoma districts as there are Indian reservations, Indian schools or Indian communities.

"An examination of the pupils of a large number of Indian boarding schools, together with a great many thousands of reservation adult Indians in several States, has demonstrated that trachoma exists among these people to such an extent that if it were measles, whooping-cough, scarlet fever or small-pox, its prevalence would be declared epidemic and panic among the people of these districts would prevail. No school in my work was found free from trachoma, and one boarding school in Oklahoma was visited where eighty-eight per cent (88%) of the children suffered from the disease."

Think of it!

In another and, I think, later report gotten out by Drs. Harrison and Bell, of the Indian Service, such a good general idea of trachoma and its methods of transmission is given that I think it well worth reading. These physicians say:

"Trachoma is a specific form of conjunctivitis, usually chronic but characterized by acute exacerbations, which it seems are due to some added infection, trauma or irritation.

"The true etiology of trachoma is yet in doubt, many investigators contending that a microorganism is the causative agent. It seems to be conveyed by prolonged and rather intimate contact with those suffering from the disease, and where individual washbasins, towels, handkerchiefs, beds, bedding, etc., are not in constant use. . . . Flies must also be regarded as carriers of trachomatous infection."

They also say:

"There has grown up, in the service and with some citizens closely associated with Indians, the erroneous idea that a large part of the eye afflictions are due to syphilis, or some other venereal disease. This is a mistake, as syphilis is very rarely found among Indians."

One other disease even more deadly in its onslaught among reservation Indians than trachoma is tuberculosis. The mortality from this cause alone, for the fiscal year ending June, 1914, was 31.83 per cent of the total death rate or more than double that of Caucasians born in this country. The alarming number of deaths from this scourge is causing no little anxiety to people who are interested in the Indians and every combative method known to modern science is being employed to stamp it out.

Health conditions in the schools are being given a great deal of consideration, and an effort is being made to have the children live in the most hygienic environment possible. The importance of cleanliness, fresh air and sunshine, nourishing food at regular intervals, well ventilated sleeping rooms, suitable clothing, regularity of habits, the use of separate towels, drinking cups, etc., are all given attention. This is all very well and as it should be, but it only grazes the surface of things.

To strike at the root of the trouble, as it exists, the problem has got to be taken up in the homes, and fought vigorously. Tuberculosis is essentially a house-bred disease—one with which the Indian in his former transitory, out-of-doors mode of living did not have to contend—and one with which, in his new environment, he has not learned to cope.

When you realize that the average Indian home, of the present time, is an overcrowded, poorly lighted, poorly ventilated, one-or-two-room house, and that very often in these diminutive homes large families of careless, ignorant, sick and well, people live in the closest contact possible, you can readily understand the need of hospitals and camps for isolating those who have already become infected, and the need of a sufficient number of adequately trained field nurses to teach the still physically sound how to combat the disease.

I cannot tell you the exact number of nurses employed in the Indian Service at this time, but when I read from good authority, that in Montana, one physician is employed to look after the health of an entire tribe—numbering not less than 1,700 souls scattered over a half million acres of land, and the Cherokees of North Carolina numbering 2,000 persons and scattered over 60,000 acres of mountainous country, have but one physician, I feel pretty sure the number of nurses in the field is woefully insufficient.

One of my friends—a woman of unusual intelligence—to whom I appealed for her observations regarding nursing conditions on the reservation of which she is a member, wrote me a letter which seems

to apply pretty well to reservations in general. The following is a part of her contribution:

"I could write volumes on nursing work that ought to be done for the Indians of this reservation, but I don't know much about any that has been done, except the sporadic kind that is done by field matrons, school matrons and missionaries.

"The greatest lack that I personally know of, on the two reservations where I have lived, is that of competent nursing. The main difficulties in the way of a nurse's work on the usual western reservations are dirt, medicine men, superstition, remoteness of camps from the agencies, etc.

"Health in the camps and the cause of deaths on a reservation are subjects that are hardly supervised at all. Babies come and babies disappear and no questions are asked. Young mothers die in childbirth because some old grandmother prefers her way to anyone's else. Doctors' orders are disregarded with no one held responsible. Diseases, especially the serious contagious kinds, are hidden from the knowledge of authorities until too late, etc, etc."

Many of the conditions described are so identically like those with which the ordinary social settlement worker has to contend, that one could almost smile over the comparisons, if the whole thing were not such a tragedy. But when one stops to think that there are not enough Indians in the whole United States to make half of the city of Cleveland, Ohio, and much less that half as many as there are ignorant, foreign immigrants admitted to our shores yearly, it seems incredible that in a country of intelligent, so called Christian people, this handful of aborigines could have been forced into so tangled a mesh of red tape as to create a problem that has thus far baffled solution.

Now just a few words about nurses of Indian blood. At present there are seven of these women in the employ of the United States Government. I am told that they are all graduates of recognized training schools and doing efficient work.

One can readily understand that if equally well educated, well trained and possessed of sufficient courage, persistence and devotion to duty and race, our Indian women ought to be a strong factor in the reservation nursing service, for they not only have the advantages of knowing first hand how their people feel and think and live, but they have no mistrust to overcome.

The Indian private duty nurses are many more in number, and while very little seems to be known of them, representatives are to be found in almost every large city, working shoulder to shoulder with the nurses of other races. Many of our women have fought their way to success in this particular branch of endeavor, under the most trying circumstances, and the only reason I can suggest for more not being known of them is that thus far none of our women of superior education, have been attracted to the nursing pro-

fession. I am sorry to have to admit this, but it is true. I believe that the majority of Indian nurses are orderly, painstaking, capable, conscientious women, however; and I am sure that in a quiet way they are doing their part to hasten the time when our people, all over this country, shall enter into, and emerge from, the public school—the great melting-pot of our mixed population—not as “poor imitations of white men,” as is so often said, nor as particular kinds of Indians, but as good, loyal, intelligent American citizens.

I have previously mentioned the earnest effort that is being put forth by the Government and our friends for the betterment of the Indian people generally, and I have no doubt but that all this exertion on the part of others will do *something* to improve our race in the next generation; but I am firmly convinced that nothing like satisfactory results will ever be obtained until the Indians themselves are thoroughly impressed with the seriousness of their own problem; for it is, and ever will be a problem, characterized by ignorance, degeneracy, disease and death, as long as the Indians are forcibly confined within fixed limits, away from material contact with civilization, and clothed, and fed, and thought for, and pauperized generally.

The salvation of any people must come from within, and until they have been taught, and firmly grasp the idea of responsibility—responsibility not only to themselves, but to the community in which they live, and to the country at large; until they appreciate the fact that the country owes no physically and mentally sound man anything more than the chance to *earn* a living, the combined efforts of physicians, nurses, field-matrons, and the countless other employees of the Service, will be of little avail. Responsibility is the key to the situation; and by responsibility I mean the ability to meet the requirements that morality, civilization and humanity, demand of man; the ability to protect self; to contribute to progress; the ability to help those who depend upon you; the ability to make the world need you.

What the Indian Service needs in every department today is the influence of people who realize the importance—not of thinking for the Indian, but in making him think for himself; not in doing for him, but in teaching him to do for himself; we need people of personality, tact and unquestionable integrity; we need men and women of the wide-awake, helpful type, to whom religion means something infinitely above creed; we need men and women who have the courage of their convictions, wisdom that begets trust, and the

ability to generate enthusiasm; we need people who can revive the old fighting spirit and direct it to useful channels.

Particularly should nurses who choose work in Indian fields be women of unusual capabilities, and actuated only by the highest motives. In addition to the many virtues and accomplishments with which other employees in this great social uplift should be endowed, the nurse should have limitless patience, and above all a broad charity for the weaknesses of her fellow-man, for, as is the case in all forms of welfare work, she will find every disease born of unfit social conditions. No doubt both her faith and charity will be strained to the breaking point times without number, but she will have to glean her reward—at least in part—from the knowledge that she is helping to reclaim a people who have become pauperized and diseased through a social system that has been forced upon them and that no people—regardless of race—who were clothed, and fed and thought for continually, could long keep either their health, ambition or self respect.

There is another and pleasant side to reservation nursing, however, for apart from the satisfaction she gets from trying to better the lot of another, she is sure to find agreeable friends and associates in other branches of the service, who, like herself, are striving for the general uplift of mankind. Then, too, she will find that, instead of the savage, blood-thirsty creature that the newspapers paint, the Indian is most amenable to reason, and kindly disposed when once you win his confidence. She will learn that not all reservation Indians are savages, and that not all savages are confined on Indian reservations, as is at present being demonstrated by the so-called "highly civilized" powers of Europe.

I fully realize the long step from our present reservation system to citizenship in its highest sense, and yet I believe if our Indian boys and girls, whose lives are all before them, can once be gotten to catch up the glorious inspirations of this country and age in which they are living, and then allowed to develop their powers to the highest degree possible through contact with the varied working forces of this greatest of republics, with a share in its duties, and at least a foreigner's chance to use its opportunities, there will be no Indian problem, for the Indian will himself take care of the conditions that today make him diseased and dependent.

In conclusion let me beg you to use your influence—however small—to rid the Indian of his present thralldom and make him a part of the nation. In striving toward this end, you may fall short of your aims, or even fail absolutely but there still remains the satisfaction of knowing that no honest, earnest effort to accomplish a worthy purpose is ever quite lost.

## *The Value of Indian Character*

BY WILLIAM E. JOHNSON

SOME few months ago, a full blood Indian was arraigned in the Superior court of Ferry and Okanogan counties, Washington, charged with a criminal offense. As usual, the offense was committed when the Indian was drunk on whiskey supplied by a white man. The Indian was found guilty and sentenced to a term of imprisonment in the state penitentiary at Walla Walla.

In passing sentence upon the Indian, the Court remarked; "I have lived in Eastern Washington for 25 years and during the course of that time I have seen many Indians in court, and I can recall but one case where the direct cause of the trouble was not the giving of whiskey to the Indian." Continuing, the Court said:

"I think that I am safe in saying that there are less criminal cases among the Indians in either Ferry or Okanogan counties, outside of the liquor contingent, than among the whites, and not only that but far less criminal cases among the Indians than there are among the whites, when the Indians are sober."

This is only a way of saying that the natural Indian, left alone and without any exciting cause, is a more law abiding person than his white neighbor. And this was the deliverance of a white man, not the *ex parte* claim of an Indian.

This sentence was pronounced and these significant remarks were made by Judge E. K. Pendergast, who has a long record of friendship for the Indians of Washington.

When I was serving as Chief Officer of the United States Indian Service, Mr. Pendergast was a member of the Washington legislature and it was largely through his efforts that the present law was enacted by that body, making it a felony to sell liquor to an Indian. I went to Olympia for the purpose of promoting this legislation and through the energetic assistance of such men as Judge Pendergast and Senator George F. Cotterill the law was enacted and signed by the Governor ten days after my arrival. Within two years, three hundred men had been convicted in one county alone under this law which had teeth and horns and claws. A year later, an attempt was made to repeal the law but this attempt was defeated by the Yakima Indians themselves. Five hundred of them joined in a telegram of protest to the author of the



bill, an act which led to his withdrawing the measure. The law was thereby saved.

In 1906, when I was appointed to take charge of the work of suppressing the liquor traffic among the Indians, one of the chiefs of the Indian Bureau warned me to "not trust an Indian." I had not gotten very far into the frontier situation before I learned that the Indian, in such sections, was about the only person that I could trust. In later years, this same bureau chief himself, after he had learned something about Indian character, radically altered his opinions.

In my intimate dealings with Indians running over a period of years, I have habitually placed the fullest confidence, even life itself, in Indian hands. I have never had occasion to regret it. Even when loth to place trust in people of my own race, I learned long since that I could safely trust the Indian and accustomed myself to acting upon this feeling. I am not saying this as a matter of sentiment or of theory, but as a fact born of large experience and under situations that put this opinion to serious tests.

The white race is rapidly coming to understand and appreciate certain lofty qualities of character. There is a very general desire to recognize it. Occasionally, some uninformed person will think or speak disparagingly of the Indian but this is not at all general. There is a deep feeling of sympathy for the red man and a widespread desire to undo wrongs that have been visited upon him by an unfortunate combination of ignorance, rascality and greed.

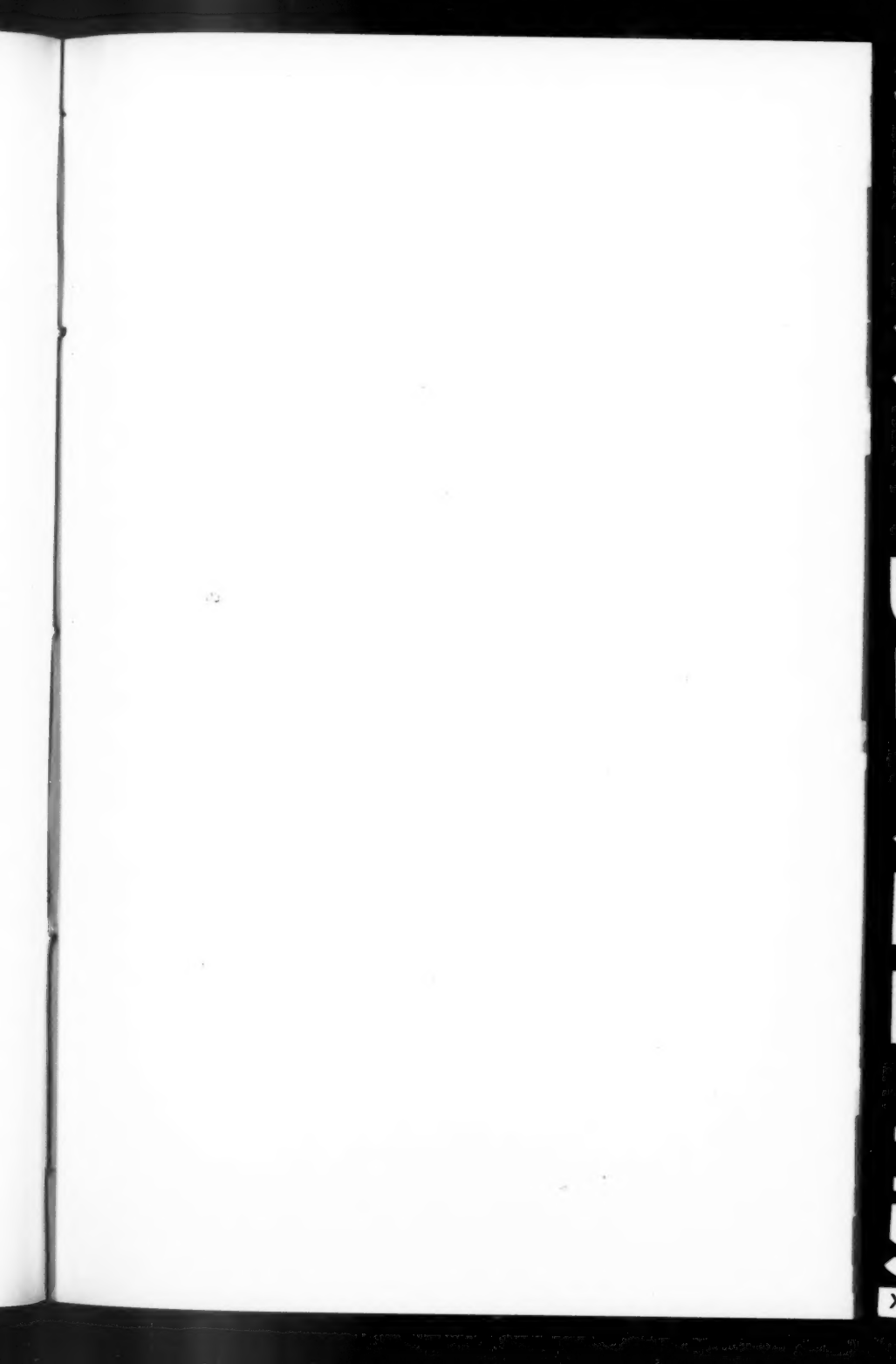
There is no reason why the Indian should place a less value upon himself than is coming to be placed on him by the white man. In his own interest, it is highly important that he should not.

This does not mean that he should become obnoxiously assertive. It does not mean that he should insist upon this or that form of recognition as such. It does mean that he should believe in himself, that he should not underestimate his own worth and that he should in a dignified and proper way live up to the high standard of value which he places upon himself.

Rarely is a man any better than he believes himself to be. The Indian is prone to lack confidence in himself. He is disposed to lean too heavily upon the government. Unfortunately, the general policy of the government, in its treatment of Indians, has been to encourage this very thing. It is up to the Indian to overcome this difficulty, to set up for himself a high standard of worth and then live up to the standard.

The American has much to be proud of in his racial character and







*Plate 11*

CHAPMAN SKENANDOAH (*Oneida*)  
First Engineer, U. S. Navy.

Mr. Skenandoah was captain of one of the captured Spanish  
torpedo boats on its trip from Santiago to  
Brooklyn Navy Yard.

his intellectual capabilities. He should be jealous of this and, by his course in life, seek to more and more justify. This is to be accomplished, not so much by clamoring for any specific recognition, but compelling it by taking his place in society and becoming more and more worthy of it.

True, there are certain property rights and rights of citizenship that still need to be ironed out and these should be insisted upon. But the larger questions of complete social and business recognition must be earned by the conduct and bearing of individual Indians. The white man himself must earn this recognition and the Indian must do likewise.

He is already doing this as is attested by the deliverance of Judge Pendergast, quoted above. The one besetting sin, that hangs like a millstone about his neck, is the tendency to drink. This traffic is the one mortal enemy of the race. The white man, except certain unhung scoundrels, is a friend.

*The S. A. I. Conference Plank on Temperance*

The Lawrence Conference of the S. A. I. unanimously adopted the following plank, dealing with the important question:

We invite attention to the fact that the first law enacted by Congress looking to the curtailment of the liquor traffic was enacted through the efforts of Muchecunnequa, Little Turtle, the Miami Chief; that the Cherokee Legislature began the enactment of laws prohibiting the liquor traffic as early as the year 1819,—a quarter of a century before any such laws were enacted by white law making bodies,—and that the Indian for two centuries has pleaded for the elimination of this curse. We, therefore, now call upon all Indians to uphold the illustrious example of these ancestors of ours to prohibit the liquor traffic, and we further call upon Congress and all legislative and executive bodies for the fulfillment of all treaties and laws promising the suppression of the liquor traffic, and we further plead for the prohibition of the traffic entirely by state and national legislation.

## *The Indian's Message*

BY MRS. S. A. R. BROWN

THE present European war is the most striking illustration of the futility of the present form of civilization, and proves beyond a doubt that all our scientific attainments, our artistic and philosophical achievements have failed to civilize men. We require something more. Did centuries of art and culture civilize the ancient Hindoos, Chinese, Egyptians or Greeks? They failed to subdue the primitive passions of man, just as the perfected systems of education and worldwide eminence in music, literature and science have utterly failed to advance the Europeans on step toward true civilization. Where is the sympathy and brotherly love which should exist between man and man in order to secure the welfare of the individual and the family? We still remain barbarians. And our true development does not come by the way of present so-called civilization. On the contrary our civilization is one of strife and antagonism and exclusiveness which benefits the few to the detriment of the human race. For when individuals deny one another the right to existence on earth what can we expect of nations?

If you wish to adopt present civilization, which is exclusively a white man's civilization, well and good. But we might do well to stop and consider the costs. If white men after centuries of endeavor have failed to solve the problems of the human race what possible chance have you of thus solving them? Clearly you are attempting the impossible, for you are adopting a lost cause.

The edict of our modern life is that no man has a right to be free. We are all slaves to one another from the millionaire to the day laborer. It is indeed astonishing that man should deliberately perpetuate the slavery of his race by failing to recognize the fact that he is born into the Earth-life for the purpose of spiritual development, not that he might conform to human schemes and inventions of materialistic tendencies. Man has deliberately ignored the basic principle of nature's economy; namely, the right to live. This civilization of exclusiveness under which might has been substituted for right or justice, and which permits one man to live

An address delivered before the Fourth Conference, S. A. I., at the University of Wisconsin, Oct. 6-11, 1914.

while his neighbor starves makes entirely for material development, not spiritual development.

Now, if you wish to realize democracy,—that state which the traditions and institutions of your forefathers handed down to us, show that the red man once enjoyed—this is your opportunity.

What is the true economic basis of life to which the people of all nations must surely come? Do you not see that your forefathers held the key to it long centuries before Columbus set sail, or before there was waring and strife among the tribes? There is still a sufficiency of nature's bounties to provide for the comforts of every man if men are allowed free access to the land and its resources.

In order that I may make clear to you how this may be brought about, I will first quote to you the celebrated interview that was given by your great Sioux Chief, Sitting Bull, upon the Indians' retirement to Fort Yates for the peace council.

"I have lived a long time, and I have seen a great deal, and I have always had a reason for everything I have done," he said in a deep, low voice—still staring thoughtfully into the fire. The listening Indians nodded their heads. "Every act of my life has had an object in view, and no man can say that I have neglected facts or failed to think." He took a long pull at his pipe, and as the smoke glided from his lips he watched it musingly.

I am one of the last chiefs of the independent Sioux nation," he said, "and the place I hold among my people was held by my ancestors before me. If I had no place in the world, I would not be here, and the fact of my existence entitles me to exercise any influence I possess. I am satisfied that I was brought into this life for a purpose; otherwise, why am I here?" O, ye men of books! Trace back that thought to the oldest writers, until your searching ends in the mists of Mesopotamia and Asia, and see if there is anything in the ancients or moderns with a more tidal sweep of logic than the utterance of this unlettered North American.

"This land belongs to us, for the Great Spirit gave it to us when he put us here. We were free to come and go, and to live in our own way. But white man, who belong to another land, have come upon us, and are forcing us to live according to their ideas. That is an injustice. . . The life of white men is slavery. They are prisoners in towns and farms. The life my people want is a life of freedom. I have seen nothing that a white man has, houses or railways or clothing or food, that is as good as the right to move in the open country, and live in our own fashion." Sitting Bull drew a square

on the ground with his thumb nail. The Indians craned their necks to see what he was doing.

"There!" he said. "Your soldiers made a mark like that in our country, and said that we must live there. They fed us well, and sent their doctors to heal our sick. They said that we should live without having to work. But they told us that we must go only so far in this direction and only so far in that direction. They gave us meat, but they took away our liberty. *The white man had many things we wanted, but we could see that they did not have the one thing we liked best,—freedom.* I would rather live in a tepee and go without meat when game is scarce than give up my privileges as a free Indian, even though I could have all that white men have . . . That is our story. I have spoken."

Now, what did he mean? Simply this. *Nothing can compensate man for the loss of liberty.* Trace back the stream of civilization until it is lost in the dim obscurity of an irrevocable past, and the one assurance ever forthcoming concerning the secret of human happiness in all times and for all men has ever been *liberty*. And there is but one economic basis of society whereby man may gain his livelihood and at the same time *preserve his freedom*.

The North American Indian, before his contact with the white man, held the Golden Age with its untold possibilities in the palm of his hand, but was quite as ignorant of the fact as were the first discoverers of the American continents.

Ask yourself which is the better, the more rational earthly condition: One of continual strife, antagonism, war and oppression, of disease, degeneracy, suffering, and want; one in which the public is ever at the mercy of ignorant, unscrupulous individuals who, by means of the monopolization of the earth's natural resources, make and alter the laws of the land to suit their own convenience, and under the protection of these same laws and imaginary rights, govern by might? Or, one in which the individual has no control over the natural resources of the Earth, or his fellow-beings; a country where every man is welcome to his rightful share of these resources—enough to supply his wants—enough for the supreme development of his ideals? A country where there is an abundance of life's necessities for all, where wild animal life abounds, and where the waters teem with fish and are free of contamination? A country where life is long, where there are few crimes, few prisons, or asylums or other institutions, and few taxes? A country where honor prevails and men are beholden unto God alone; where men are free to go and come at will; where they may work as little or as much

as they please; where there is no drudgery except what is self-imposed; where the simple material necessities of life are within the reach of all, and men may devote the greater part of their days to the development of their minds and bodies, making of them the sacred shrines and temples which the Supreme Being intended them to be?

This is no idle fancy, no chimerical dream. It is the actual and normal earthly condition which Nature intended man should inherit, through the process of his evolutionary development on Earth. Indeed, it is the actual condition which the American continents originally offered Europeans who, instead of availing themselves of their advantages, continued to follow in the footsteps of their mistaken forefathers.

The North American Indian not only held the land, forests, waters, and minerals in common, but the wild animals as well. Every Indian was welcome to enjoy his rightful share of them—but no more. He was not even permitted to slaughter game promiscuously or for pleasure. A common law existed among all the tribes which permitted the punishment of any such offenders. This, of course, before the coming of the enlightened white man, who was not slow to instruct his red brother in the art of wasting Nature's bounties.

Let us then, the true sons of America, remembering all that is best and noblest in our traditions, do everything in our power to carry forward the banner of this new international righteousness, this new liberty and civilization. We repeat, our responsibility and our opportunities are at hand. The time is ripe for your message. Let us strive to sound it to the ends of the earth, until there is not only a United States of America, but a United States of Europe, and the United States of the World. The Great Spirit has given the message to the Indian for the nations of the world, and that word of truth will live forever. This is the message: God has provided the necessities of life for man just as He has for every creature He created. Each man has a right to that portion of the earth's natural resources essential to supply his daily wants. Free the land, and the minerals, forest and waters by placing them within the reach of everyone, and humanity will adjust itself to the new order as easily and freely as water seeks its own level.

This is the fundamental, underlying principle of life—the working out of the natural laws of growth, supply and demand, visible on every hand throughout nature, by which man will be placed in a position to acquire a livelihood and stand on a natural footing

of material equality. This is justice to all, and is the only way in which monopoly of the necessities of life can be broken.

It cannot be too often repeated that every human being born into this earth-life is as much entitled by natural law to enough arable land and wood and water and minerals to supply himself with the necessities of life as he is to the sunlight and the air he breathes. Man's undisputed right to the soil beneath his feet and the earth's natural resources is an inalienable and eternal one. Man can no more escape from the truth of this argument than he can escape from or transcend the law of gravitation. The history of the world shows that man's life can only be regulated by the fundamental principle of equality. The first step in human economy and the first consideration in regard to a man's welfare should be to render him self-sustaining and independent of the outside world.

There can be no oppression when such conditions prevail. Men will instinctively simplify their lives, will no longer burden themselves with the thousand and one possessions which now add to their responsibilities and cares. Saint Simon says: "The Golden Age, which a blind tradition has hitherto placed in the past, is before us." "All real and wholesome enjoyments possible to man," says Ruskin, "have been just as possible to him since first he was made of the earth as they are now: and they are possible to him chiefly in peace. To watch the corn grow, and the blossom set; to draw hard breath over plowshare and spade; to read, to think, to love, to pray; these are the things to make men happy; they have always had the power of doing these—they never will have the power to do more."

Tolstoy says: "The practical results of man's victory over Nature, from long ago up to the present, are applied to manufactures injurious to the people; to means for exterminating man; to increasing luxury and dissoluteness; and therefore man's victory over Nature has not increased the welfare of men, but, on the contrary, made their condition worse." "These boasted arts," says Emerson, "are of very recent origin. They are local conveniences, but do not really add to our stature. The greatest men of the world have managed not to want them. Newton was a great man, without telegraph, or gas, or steam coach, or rubber shoes, or lucifer matches, or ether for his pain; so was Shakespeare, and Alfred, and Scipio, and Socrates."

By the ideal man is not meant the savage, the farmer, or the mentally half-developed nomad, *but man in his fullness*. We are returning to first principles with a more distinct idea of the purpose



of man's sojourn on earth and of his relationship to God and the universe. When Christ said: "Consider the lilies of the field," and "take no thought for the morrow," he knew exactly what he was talking about in spite of all modern assurances to the contrary. Turn on our lights, and set all our mechanical devices in motion, and add thereto the scientific discoveries of the past century, and what do we behold? The hands of the human race still outstretched toward the grandest figure on the stage of human destiny—the Christ, who knew nothing of these trifles, and before whose conception of life all things pale into insignificance.

Are the majority of men incapable of grasping this truth, of realizing that the greatest crime a man can commit today is to leave as a legacy to his children our present social and economic conditions which we know full well can only be maintained by deceit, subterfuge, force, and violence, and which in the end must make rogues of men? Why then a continuance of this agonized, fruitless struggle, whose soulless, purposeless aims must ever fall short of all sane attainments? We can not bequeath these conditions to our children. Nor will coming generations of men be any more capable of accepting our threadbare conceptions of life, and enduring the debasing influences of present conditions than we would be of returning to the social conditions of the Middle Ages. "Men and women of all climes and races are still in bondage to our materialistic life, ignorant how to obtain their freedom."

A cycle of human development has drawn to its close. Humanity stands knocking at the portals of human destiny; they must open shortly. Which will it choose—a life of freedom, conducive to the supreme development of man, all that the earth has to offer, or a continuance of the slavery and drudgery bequeathed to it by past generations of semi-civilized men? This is the turning-point in every civilization. Society must either leap forward with renewed strides toward a higher life, or sink back into the barbarous conditions of ignorance and never-ending misery.

The life for which these things stand must be actually lived out. We must live the life we preach. "Citizens of the world, accept 'the glorious liberty of the children of God,' and be free! This is your divine right." The longings and aspirations of the man of the near future will be satisfied only with the realities of life.

Let us enter upon that new life now. Let the promise be fulfilled. We can cultivate our little acres separately or hold them co-operatively, just as we chose. During the spring and summer months we can tend to our fields, and after the harvests are gath-

ered in the autumn and the surplus stowed away for years of drought, we will go hunting and camping in the open, in the forest or plains until the advent of winter. During the ensuing months, until the coming of spring, the children will be instructed in the industrial arts and crafts, in reading and writing, and in all essentials of true learning. They will learn to observe the courses of the stars and to forecast the weather and predict the nature of seasons. With the coming of the seedtime they will enter the fields with their elders and learn to make gardens, to sow and tend and reap the crops. We must make the children thoroughly conversant with all that is necessary to meet the demands of life. Each must become not only an independent, self-supporting unit, but must be thoroughly developed physically and spiritually.

They will learn to regard material things as merely a means to an end, for they will see clearly that one's spiritual development declines in the same ratio that his material possessions increase. They will see that only the depraved soul of a peddler could have ever conceived the idea of turning into merchandise the land, the forests and waters and animals, gifts of the Great Spirit. Then will we see develop in our children the life of the emancipated, delivered man guided by the accumulated wisdom of past ages, handed down to them through travail and suffering and in legend and song from those ancient days of suns and nights of stars when the earth and man were young. A race of men, athletic in body as they are able in mind, and spiritual and courageous, recognizing only God-made laws. The old life will seem but a memory to us all; not a vestige of it will cling to us, so filled will we be with new hopes and aspirations. We will all be free as the great God intended; a free-born race of men who are joint tenants of the soil, sharing all things in common with which He has provided us, exemplifying the life that is worth living. A life which men have dreamed of during moments of spiritual uplift, and have longed to behold and imitate and become a part of, and escape the sordidness and pettiness of mundane existence and live the life of men where life is life and every breath is freedom; where the future holds no terrors, and each new day and sun and moon and procession of the stars are greeted with the exquisite joy that is born of living.

What honor for the Indian to be the herald of this truth to the nations. The Indian alone holds the key to the solution of the economic problems of the world. Will he use it?

## *The Status and Progress of Indians as Shown by the Thirteenth Census*

BY ARTHUR C. PARKER

IN the 1910 census of the Indian population of the United States and Alaska, just published, the Census Bureau has issued the most satisfactory census report on Indians ever made. It is the first census that satisfies scientific requirement and its successful treatment is due to the wise choice of census experts. To two men, one Prof. Roland Dixon, an ethnologist and anthropologist of Harvard and the other Dr. F. A. McKenzie, sociologist and economist of Ohio State University, must be given the credit for form and treatment of the census figures, though the responsibility for general oversight fell upon William C. Hunt, chief statistician for population and upon Hon. Sam L. Rodgers, Director of the Census.

The first portion of the Indian census, dealing with population, age, blood, sex, stock, fecundity and vitality was issued as a special bulletin two years ago. It was prepared by Prof. Dixon. The second portion relating to education, illiteracy, school attendance, occupations and taxation was prepared by Dr. McKenzie and has just appeared in the new census volume, "Indian Population of the United States and Alaska."\*

Those who take pleasure in a study of figures and tables of Indian statistics can find no more delightful volume. It is a story of what the Indian is and is becoming and how he is progressing, told in tables, maps, diagrams and figures. The genius that devised the methods of indexing these facts is to be commended. One is able to study a state, a tribe, a stock, men, women, children, mixed bloods, full bloods and many other topics in cross checked tables. Every fact the census could supply is carefully prepared. It would be a wise move to have another census of like import and character made in 1920. A definite measure of progress would then be provided.

### *Population*

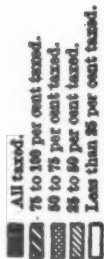
The first figures provided by the Census relate to population and we find the number given as 265,683. The Indian Office, however,

---

\* Government Printing Office, 1915. 9 1/2 x 11 1/2; 285 pages 110 tables; 30 maps and tables.

A map of the United States showing the percentage of total value added in manufacturing taxed by each state. The map uses different hatching patterns to represent five tax rate categories. States are labeled with their abbreviations. The legend at the bottom right defines the patterns: solid black for 'All taxed', diagonal lines for '75 to 100 per cent taxed', cross-hatching for '50 to 75 per cent taxed', horizontal lines for '25 to 50 per cent taxed', and white for 'Less than 25 per cent taxed'.

Legend:  
 ■ All taxed.  
 ▨ 75 to 100 per cent taxed.  
 ▩ 50 to 75 per cent taxed.  
 ▧ 25 to 50 per cent taxed.  
 □ Less than 25 per cent taxed.



has on its records 279,023 individuals exclusive of 25,927 freedmen and intermarried whites. The report explains how the Indian Bureau has reached its higher figures and avers the Census records substantially accurate.

It is important to note that all persons of mixed white and Indian blood are enumerated as Indians, even though the amount of white blood exceeds that of the Indian. The constant and increasing intermarriage of the whites and Indians has given and now gives rise to an increased number of persons listed as Indians. The amount of existing Indian blood, therefore, may not be increasing. The children of mixed marriages are more numerous and those of full Indian parentage less numerous.

It is a matter of considerable interest to know that 18,546 persons were enumerated as Indians in the general population schedule and that no record was made of tribe or federal supervision. This leaves a total of 247,137 Indians on reservations or listed so that tribe and degree of blood is known.

In census table No. 8 is given a report of the number of Indians by linguistic stocks and by tribal divisions, in the United States.

A compend of this classification follows:

Linguistic Stock	No.	Linguistic Stock	No.
Algonquian .....	40,975	Shahaptian .....	4,391
Athapaskan .....	30,406	Shastan .....	1,578
Caddoan .....	1,863	Shoshonean .....	16,842
Chimarikan .....	31	Siouan .....	32,941
Chimakuan .....	306	Takelma .....	1
Chinookan .....	897	Tanoan .....	3,140
Chitimachan .....	69	Tarascan .....	1
Chumashan .....	38	Tlingit .....	32
Costanoan .....	17	Tonkawan .....	42
Croatan .....	5,865	Tsimshian .....	51
Eskimauban .....	56	Tunican .....	43
Haidan .....	31	Wailatpuan .....	329
Iroquoian .....	39,679	Wakashan .....	388
Kalapooian .....	106	Washoan .....	819
Karok .....	775	Wintun .....	710
Keresan .....	4,027	Wiyat .....	152
Kiowan .....	1,126	Yakonan .....	55
Kusan .....	93	Yanan .....	39
Kutenaiian .....	538	Yokuts .....	533
Lutuamian .....	978	Yuchean .....	78
Maidu .....	1,100	Yukian .....	198
Miwok .....	699	Yuman .....	4,279
Muskogean .....	29,191	Yurok .....	688
Piman .....	8,607	Zapotecan .....	1
Pomo .....	1,193	Zunian .....	1,667
Salinan .....	16	Not reported .....	1,664
Salishan .....	7,833		

By this it appears that there are in the United States classes of

tribes known as stocks having 15,000 to more than 40,000 members and stocks whose languages are spoken by but one to one hundred individuals alone. Think of a language as distinct as Arabic is from English spoken by but a handful of men and women. Then consider the diversity of so great a stock language as the Algonquian, the Athapascan, the Siouan, the Iroquoian or the Muskogean.

The Algonquian speaking peoples in the United States number about forty tribes, of which the principal ones, with their population are as follows: Arapahoe 1,419; Cheyenne 3,055; Chippewa 20,214; Delaware 914; Menominee 1,422; Ottawa 2,717; Peegan 12,268; Pottawatomie 2,440; Shawnee 1,338. How completely some tribes have dwindled may be known when we state that there remains but one Mattopony, one Nantic, one Poosapatuck, two Piaukeshaw and four Wea.

Of the Athapascan stock the Apache 4,937 and the Navajo 22,455; are most numerous.

The Sioux are enumerated in 20 divisions, the largest division of which is the Teton 14,284, which in turn is composed of the Brule, Hunkappas, Minnconjon, Oglala, Sans Arc, Sehasapa, Two Kettle and other Tetons.

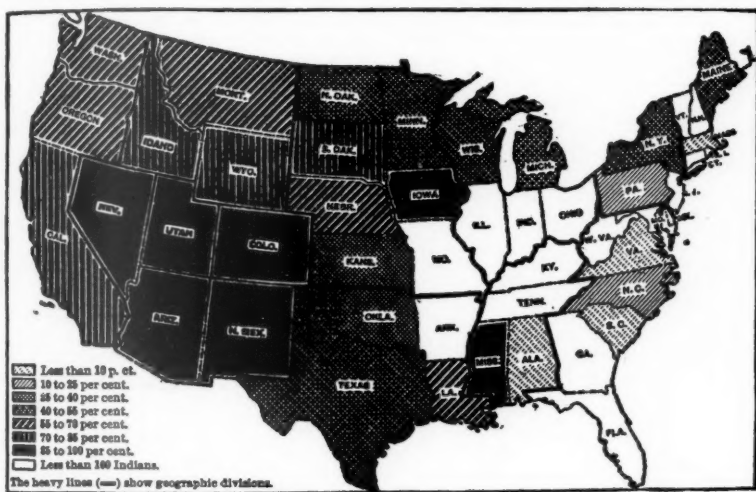
The Iroquois are mostly Cherokee,—31,489, leaving 8,190 Seneca, Mohawks, Oneidas, Onondagas, Tuscarora, Wyandots and St. Regis.

Members of tribes are found throughout the United States, every State having Indians within it. Connecticut, for example has Indians in every county, though the total number in that state is only 152 Indians. Arizona, as would be expected has Indians in every county, but so has Rhode Island. Oklahoma, the State of the red man's greatest population, 74,825, has Indians in every county except one. Vermont has a like record, but has only 26 Indians.

New York in 1910 had Indians in every county but nine. Today this number has been lessened to every county but three. Think of it, the Empire state has Indians in fifty-seven counties and a population of 6,046 red men. South Dakota has a similar record and lacks Indians in four counties, though its Indian population is 19,137.

The degree of blood admixture is significant. One hundred fifty thousand and fifty-three Indians are of unmixed lineage; 88,030 have varying degrees of white blood; 2,255 negroes among them have Indian blood, but are on the Indian rolls; 1,793 individuals are of white, Indian and negro mixture. "Other mixtures" are re-

PROPORTION OF FULL-BLOODS IN THE INDIAN POPULATION OF THE UNITED STATES: 1910.



ported 80 in number. 23.72 per cent are not reported. It thus appears that only 56.5 per cent of the Indian people are of "pure blood."

In some states the full bloods predominate and in others less than one individual in ten is a full blood. The Indian in his purest strain is found in Nevada, Utah, Colorado, Arizona, New Mexico, Iowa and Mississippi, where from 85 to 100 per cent of the Indian population is of pure blood. Next comes California, Idaho, Wyoming, South Dakota with percentages varying from 70 to 85.

Tribes in which 55 to 70 per cent are unmixed live in Washington, Oregon, Montana, Nebraska and Louisiana. The great belt of half bloods runs from the Montana line on the west along the Canadian boundary to the coast and includes North Dakota, Minnesota, Wisconsin, Michigan, New York and Maine. These states, with Texas on the south have only from 40 to 55 per cent of full bloods. Only two states range in the 25 to 40 per cent column. Oddly enough these are Kansas and Oklahoma. This means that old Indian Territory with its Five Tribes and other Indian occupants, and Kansas with its Pottawatomies and Kickapoos has full bloods only in proportions of from 25 to 40 per cent. In Massachusetts, Alabama, South Carolina and Virginia, full blood Indians are less than 10 per cent of the Indian population.

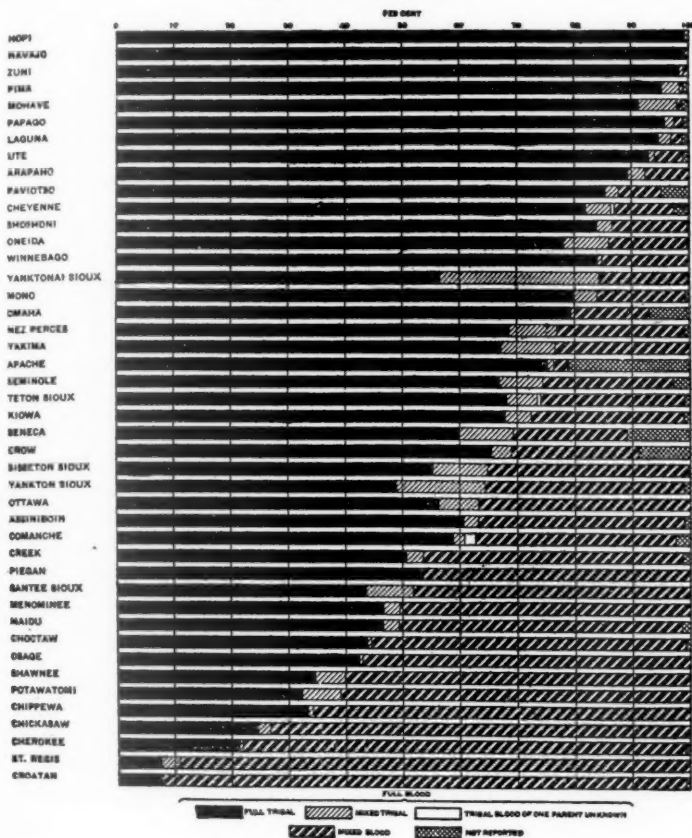
The racial purity of the people enumerated as Indians is of pertinent interest in the determination of the ultimate fate of the race as an unmixed stock. The available number of individuals upon which the figures are based is 247,137. Of this number 150,053 are full bloods, 93,423 mixed bloods and 3,661 with blood status not reported. It appears from these figures that the full bloods still constitute the majority, but as later will appear the degree of fecundity is less in the full bloods and greater in mixed marriages. Thus in time Indian blood will become entirely diffused. It will take centuries and perhaps many of them before the traces of American Indian blood are eliminated. Of the Indians classed under these figures 125,654 are males and 121,483 females. There are 75,667 full blood males and 74,386 full blood females. Among the mixed bloods the males also form the majority, the figures being 48,157 to 45,266 females. Of the total mixed blood Indians 45,384 males are Indian and white to 42,682 females.

#### *Age of Indians*

The greater part of the Indian population is under 20 years of age. The number is 136,804 or 51.5 per cent or more than half the total number. When the tables of literacy and school attendance



PROPORTION OF FULL-BLOOD AND MIXED-BLOOD INDIANS, AND OF INDIANS OF FULL-TRIBAL BLOOD, IN EACH PRINCIPAL TRIBE: 1911.



are consulted it will be seen that the children of the race will make possible a more hopeful future. Between the ages of 20 and 50 there are 95,967 Indians or 36.1 per cent of the population. Indians over 51 number only 31,963 or 12 per cent of their people.

The precise age schedule made by the census department follows:

AGE		No.	AGE		No.
Under	5	40,683	50 - 54		9,343
	5 - 9	36,541	55 - 59		7,171
	10 - 14	31,393	60 - 64		6,527
	15 - 19	28,486	65 - 69		4,482
	20 - 24	21,844	70 - 74		3,382
	25 - 29	18,137	75 - 79		2,105
	30 - 34	15,243	80 - 84		1,565
	35 - 39	14,834	85 - 89		691
	40 - 44	11,961	90 - 94		458
	45 - 49	9,887	95 - 99		187
			100 and over		116

Of Indians over 95, there are 119; 96 years old, 17; 97 years 15; 98 years old, 22; and 14, 99 years old. There are 50 males and 66 females of over one hundred years of age.

#### *Marital Condition*

The statistics relating to marriage and the age of marriage have particular significance in a consideration of vital facts. The census returns show that out of 135,133 Indian males of all ages, 82,133 or 60.8 per cent are single; 42,162 or 34.2 per cent are married; 5,319 or 3.9 per cent are widowed; 679 or 0.5 per cent are divorced. There are no figures for 860 individuals. Out of 130,550 females of all ages 69,850 are single, or 53.5 per cent; 49,134 or 37.6 per cent are married, 10,074 are widowed and 959 divorced. In Alaska as compared with the United States the percentage of married is somewhat larger, 38.8 for males and 45.3 for females. These figures have only a relative value, however, for a better knowledge can be had from statistics drawn from that portion of the Indian population above the age of puberty. The reports of enumeration show that in 1910 only 8 males and 42 females under fifteen years of age among the Indians of the United States were reported as married or widowed. In Alaska there were 5 females. We are thus led to base our statistics on Indians above the age of 15. On this basis we get the following: Of 80,383 Indian males 15 years and over, 27,391 or 34.1 per cent are single; 46,154 or 57.4 per cent are married; 5,319 or 6.6 per cent widowed; 697 or 0.8 per cent divorced. Of 76,982 Indian females 15 years of age and over there are 16,324 or 21.2 per cent single; 49,095 or 63.8 per cent married; 10,071 or 13.1 per cent widowed; 959 or 1.2 per cent divorced.

As compared with other races in America, Indians marry earlier in life. This is indicated by the large proportion of married, widowed and divorced individuals among them. Of the classes of population compared, the percentage of males married varies only slightly; the females, however, stand: Indians, 63.8 per cent, whites 59. per cent and negroes 57.2 per cent.

Of Indians from 15 to 19 years of age 95.3 per cent are single, as compared with whites 98.4 and negroes 96.9 per cent. Most persons of all three races marry between the ages of 20 and 24, Indians 63.6, negroes 59.7 and whites 76.7 per cent.

As Dr. Dixon remarks, "the age of marriage is determined largely by economic and social conditions and standards. The Indian on the reservation is frequently as assured of a livelihood between 15 and 19 years as he is later in life." The census figures show that the proportion of married, widowed and divorced Indians 15 to 19 years of age is for males three times as great as the whites and nearly twice as great for females.

#### *Fecundity and Vitality*

The Census Bureau took special pains to collect information as to the fecundity and vitality of the race. Only women between the ages of 15 and 44 who had been married one year or more were questioned along these lines. The results of the tabulation show that of all classes of Indians there are 21,532 who are married and living with their husbands. Of these 1,853 or 8.6 per cent have borne no children. This is the average, but a detailed analysis of the various classes is more significant.

Among the fullbloods of the same tribe, 10.4 per cent are sterile while among those where the husband and wife are of different tribes the percentage is 16.6. In mixed marriages sterility exists only in 6.7 per cent in all classes. Among marriages between white men and women of Indian and white blood the degree of sterility is only 4.3 per cent. Among 401 cases of Indian polygamous marriages 25 cases reported no children ever borne.

In the table recording the fecundity of women married from ten to twenty years we have a more useful set of figures. It is found that of all classes the average number of children borne is 4.8. Full bloods bear less children than mixed bloods, the average number being 4.5. Marriages of whites with full blood Indian produce on the average 5.4 children; with mixed blood Indians the figures are only slightly less.

These statistics as vital facts are subordinate in interest to

those giving the number of children that survive. Of all classes 74.7 per cent of the children live. Among full bloods 69.7 per cent survive. In mixed marriages 79 per cent survive. In marriages of full blood Indians with whites 82.9 per cent. In marriages where both husband and wife are mixed bloods 77.8 per cent of the children born survive. It thus appears that more children live where born from marriages where one parent is of the white race. Whether this is due to greater racial vitality or to home conditions is not shown. Dr. Roland Dixon concludes his chapter on this subject by saying that the results of his studies one conclusion seems certain,—that the increase among the mixed bloods is much greater than among full bloods, and that unless the tendencies now at work undergo a decided change the full bloods are destined to form a decreasing proportion of the total Indian population and ultimately disappear altogether.

#### *Data of Progress*

The greater part of the census figures are devoted to vital statistics and show that the race is increasing in numbers only through intermarriage with non-Indians. These figures are only valuable chiefly for the basis they afford for judging what is to become of the race as a human, social or economic factor in the life of the nation. We are able to inquire to what extent the race is being assimilated by the nation, and to what extent its young are being prepared for citizenship and its activities. The answer the census tables prepared by Dr. McKenzie, gives to these inquiries constitute by far its most interesting information,—at least to the friend of Indian progress.

#### *School Attendance*

The number of Indians 6 to 19 years of age is 88,786. These constitute those of normal school age. Of this number, however, only 50,115, in 1910 were attending school. Of Indians between the ages of 5 and 20 years there are 102,163. There are 51,877 of this number in schools, or 50.8 per cent. In Alaska 37.4 of the Indians youth is in school. In the United States the increase is from 40.4 per cent in 1900 and in Alaska, 18.8 per cent so that there has been a marked improvement in school attendance. This is especially true in certain states as Minnesota, North Dakota, North Carolina and Wisconsin.

sin. In New Mexico there has been a falling off of from 29.9 to 24 per cent.

In census table 81, is given an enumeration of the school attendance of Indians 6 to 19 years of age by stocks, tribes and states. Of a selected list of the principal tribes and children between the ages of 6 and 19 the following figures are tabulated:

Tribe	Total School Children 6 to 19 years of age	Attending school	
		No.	Per Cent
Arapahoe.....	373	272	73.3
Cheyenne.....	853	514	60.3
Chippewa.....	7,055	4,776	67.7
Menominee.....	530	364	68.7
Ottawa.....	835	541	64.8
Piegan.....	789	192	24.3
Pottawatomie.....	847	563	66.5
Sauk and Fox.....	329	145	60.7
Shawnee.....	452	317	70.1
Apache.....	1,433	596	41.3
Navajo.....	8,440	753	8.9
Cherokee.....	11,756	8,036	68.4
Oneida.....	732	473	64.6
Seneca.....	932	618	66.3
Tuscarora.....	124	106	85.5
Keresan Stock.....	1,255	598	47.6
Kiowan Stock.....	375	241	64.3
Chickasaw.....	1,658	1,213	73.2
Choctaw.....	5,740	3,626	63.2
Creek.....	2,275	1,262	55.5
Seminole.....	589	240	40.7
Papago.....	1,299	420	32.3
Pima.....	1,435	1,021	71.1
Yaqui.....	175	67	38.3
Salishan Stock.....	2,453	1,197	48.8
Nez Perces.....	328	182	55.5
Warm Springs.....	132	84	63.6
Yakima.....	361	197	54.6
Comanche.....	361	242	67.7
Piute.....	225	101	34.9
Shoshoni.....	1,053	404	38.4
Ute.....	628	133	21.2
Crow.....	499	333	66.7
Omaha.....	387	210	54.3
Osage.....	492	375	76.2
Oto.....	120	95	79.2
Oonca.....	332	266	80.1
Santee.....	497	297	62.
Sioux.....	739	454	61.4
Winnebago.....	587	375	63.9
Oglala.....	1,840	1,066	57.9
Yankton.....	588	377	57.3
Yanktonai.....	351	256	72.7
Tanoan.....	911	533	60.7
Cocopa.....	64	1	1.6
Maricopa.....	128	96	75.
Mohave.....	290	199	8.6
Yuma.....	208	125	60.1
Zuni.....	436	117	26.7

The data of school attendance have an important bearing on the overcoming of illiteracy. According to the 1910 census there were 188,758 Indians ten years of age and over and of this number 85,445 or 45.3 per cent were illiterate. The 1900 census showed that there were then 96,347 or 56.2 per cent of the Indians illiterate. In ten years therefore there was a decrease of 10,902 cases of illiteracy or an improvement of 11 per cent. These figures, encouraging as they are, may be better appreciated in correlation with the figures taken for the general population:

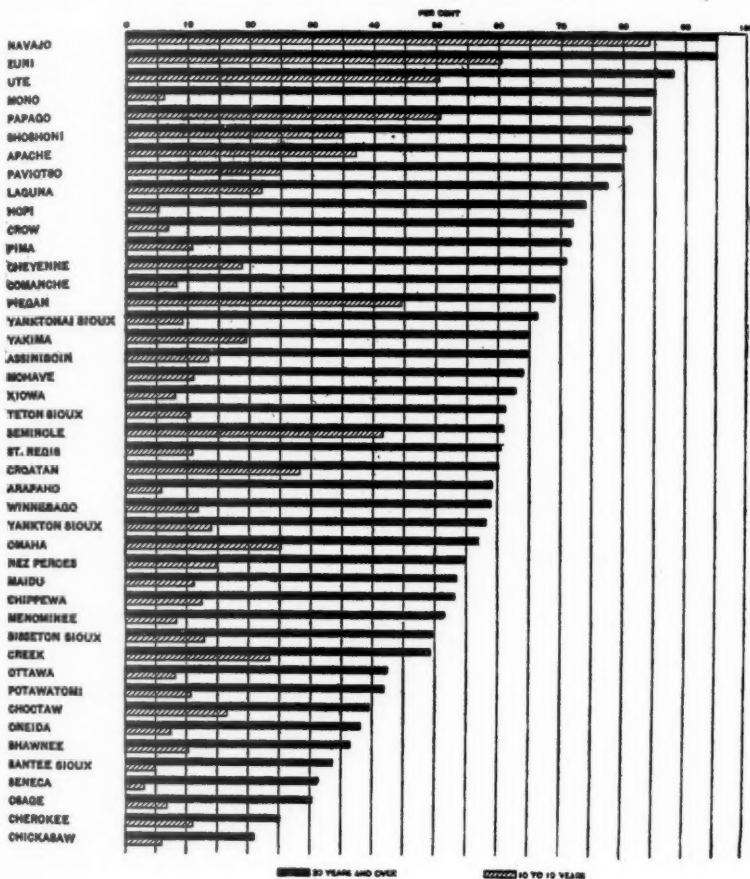
Class of Population	Population 10 years of age and over: 1910			Population 10 years of age and over: 1900		
	Total Number	Illiterate		Total Number	Illiterate	
		No.	Per c't		No.	Per c't
All Classes, United States	71,580,270	5,516,163	7.7	57,949,824	6,180,069	10.7
Indian.....	188,758	85,445	45.3	171,552	96,347	56.2
Chinese.....	68,924	10,891	15.8	87,682	25,396	29.0
Japanese.....	67,661	6,213	9.2	24,091	4,386	18.2
Negro.....	7,317,922	2,227,731	30.4	6,415,581	2,853,194	44.5
White.....	63,933,870	3,184,633	5.0	51,250,918	3,200,746	6.2
Native.....	50,989,341	1,534,272	3.0	41,236,662	1,913,611	4.6
Foreign born.....	12,944,529	1,650,361	12.7	10,014,256	1,287,135	12.9
All other.....	3,135	1,250	39.9			

The Indians, as is the case of all other races, show a greater percentage of illiteracy among their females. The census figures show 41.5 per cent of Indian males to 49.2 per cent of Indian females illiterate. In Alaska this proportion was 75.1 per cent to 67.9 per cent. This difference among Indians is most noticeable in individuals over 20 years of age. The difference between the younger Indians and those of mature years is a valuable base for future estimates of race progress.

The degree of difference in illiteracy according to age periods is as follows: Indians 20 years of age and over, 72.134 illiterate, or 56.0 per cent; Indians 10 to 19 years of age, 22.2 per cent. This selected portion of the race even so does not show as well as even our foreign born population which is 12.0 per cent. Compared with white people native born the Indians as a race are 15.1 times more ignorant. The census indeed shows the Indians the most illiterate class of the entire population, but having a marked rate of improvement.

By states it is shown that the Indians of New Mexico are most illiterate and those of Kansas least so. Of the young, those of Kansas are least illiterate, 3.8 per cent, as compared with the youth

PERCENTAGE OF ILLITERATES AMONG INDIANS 10 TO 19 YEARS OF AGE AND 20 YEARS OF AGE AND OVER, IN EACH PRINCIPAL TRIBE: 1910.



(10 to 19 years) of Utah, 66.0 per cent. These figures are for males.

Based upon stocks and Indians 20 years of age and over Zuman stock had the largest percentage of illiterates, 93.6 for males and 96.6 per cent for females. Next comes the Athapascan by sexes 80 and 90 respectively. The Iroquoian (Cherokee and New York Indians) had the least proportion of adult illiterates in 1910, 25.9 per cent for males and 31.0 per cent for females. Among the Indian youth (10 to 19 years) the largest number of illiterates were among the Athapascans 67.2 per cent for males and 75.8 for females. The percentages of the Zuman youth by sexes are 53.5 per cent and 66.2 respectively. Among the Siouan tribes, the Algonquian and the Iroquoian stocks there was less than 15 per cent of illiteracy.

Of Indians off reservations enumerated in the general population, 20 years of age and over, schedule shows 23.8 per cent was found illiterate; of the children 10 to 19 years of age only 9.8 per cent were illiterate.

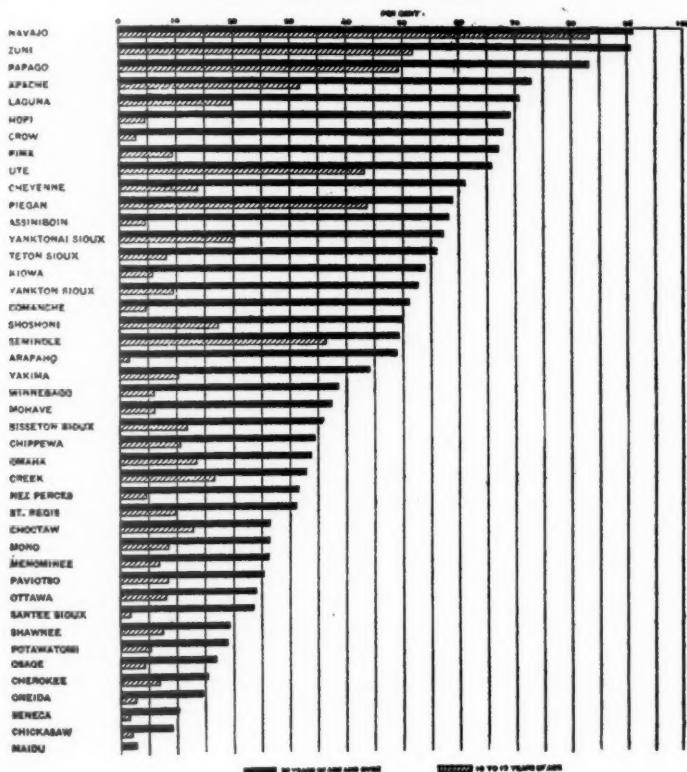
In directing its inquiries as to literacy the only test was the ability to write. The figures on literacy therefore afford only the most elemental measure of racial capacity. Those Indians who could only write and do little more than scrawl a few simple sentences of incorrect English were measured with those of college training and those in the more learned professions. Thus, a Navajo sheep herder who could keep a simple account of his stock in a memorandum book, as far as the census figures show, was as literate as an Indian physician who might be a Johns Hopkins graduate. The figures on literacy and illiteracy, therefore, only show an emergence of a group from ignorance, to a knowledge of simple reading and writing. They do not measure any greater attainment.

In measuring the possibility of civilizing and educating Indians and bringing to them the folk-ways and thought-world of white America it is important to have adequate figures on the ability and the inability of the Indians to speak English. The census figures show that 31.3 per cent of Indians are unable to speak English. Of Indians from 10 to 19 years, 10,241 or 17.1 per cent cannot speak English. Of Indians over 20 years of age 37.9 per cent cannot speak English. The females are less able than the males.

As all figures show, so do these, the hope of the race for assimilation and competency is in its youth now between the ages of 1 and 20 years. During the last 10 years there has been a lessening of the percentage of those unable to use the English language. In 1900



PER CENT UNABLE TO SPEAK ENGLISH AMONG INDIANS 10 TO 19 YEARS OF AGE AND 20 YEARS OF AGE AND OVER, IN EACH PRINCIPAL TRIBE, 1910.



the percentage was 37.3 for males and 47.4 for females; in 1910 the figures are 27.7 for males and 35.1 per cent for females.

New Mexico, Arizona and Utah the census shows, had the largest number of Indians, proportionately, unable to speak English, representing from 60 to 85 per cent for males and 75 to 90 per cent for females. These states also had the largest percentage of Indians between the ages of 10 and 19 years who were unable to converse in English. In New York, North Carolina and Kansas the percentages are the smallest for Indians over 20 years of age, while for Indians 10 to 19 years of age the smallest proportion in 1910 were in Oregon, Kansas and North Carolina. The wide difference between the older Indians and the younger in this respect is regarded by Dr. McKenzie as a most hopeful sign, but he adds: "it should not be forgotten that in thousands of cases the ability to speak English is very limited."

Where the stocks or tribes are small there seems to be a greater knowledge of English. The Croatoan Indians, who are mostly mixed bloods, all speak English and of the 13,702 Indians over 9 years of age, enumerated in the general population schedule, only 6.5 per cent were reported as non-English speaking. Some of these may speak Spanish or French and thus still lessen the number of those who do not read and write an European language. The same remark and qualifications may be made of Indians on or near the Mexican border, though the census figures do not give any such intimation. These facts on the ability and inability to speak English afford a direct answer as to what basis the country has for Americanizing and assimilating its aborigines.

#### *Occupations and Industry*

The status and value of the Indian portion of the population of the United States, as a social and economic element depends in a large measure upon its productive activities. Education and industry are two important measures of its dynamic value, but not complete measures. The moral force of the race is its chiefest measure, but the moral force is determined measurably by its educational and industrial attainments. An ignorant, idle people is ethically corrupt.

The Census Office instructed its enumerators in 1910 to determine the number of Indians ten years of age or over employed in gainful employment. Housewives working in their own homes and children doing home work were not listed as gainfully employed, because they were without a paid income.

The returns just published show that of 265,683 Indians in the United States there were in 1910, 188,758, ten years of age and over. Of these 73,916, or 39.2 per cent, were gainfully employed, or 27.8 per cent of the total Indian population. These figures show a gain over the reports of 1900, which give 36.7 per cent as gainfully employed or 26.5 per cent of the total population. These data are for both sexes. The tabulation by males and females shows that 61.3 per cent and over were gainful workers, and 13.8 per cent of the females. In Alaska the figures are 79.2 per cent for males and 8.2 per cent for females.

The proportion of each sex engaged in gainful pursuits in 22 selected states, in 1910 is shown in the appended table:

State	Indian males 10 years of age and over: 1910			Indian females 10 years of age and over: 1910.		
	Total number	Engaged in gainful occupations		Total number	Engaged in gainful occupations	
		No.	%		No.	%
United States . . . . .	96,582	59,206	61.3	92,176	14,710	16.0
Arizona . . . . .	10,625	7,008	66.0	9,863	3,169	32.1
California . . . . .	6,458	4,418	68.4	6,148	1,351	22.0
Colorado . . . . .	609	206	33.8	461	28	6.1
Idaho . . . . .	1,355	752	55.5	1,349	52	3.9
Kansas . . . . .	1,111	465	41.9	815	47	5.8
Michigan . . . . .	3,028	2,268	74.9	2,674	447	16.7
Minnesota . . . . .	3,290	1,862	56.6	3,218	248	7.7
Mississippi . . . . .	470	414	88.1	391	190	48.6
Montana . . . . .	3,978	2,110	53.0	3,961	138	3.5
Nebraska . . . . .	1,317	605	45.9	1,283	34	2.7
Nevada . . . . .	2,120	1,341	63.3	2,070	560	27.1
New Mexico . . . . .	7,240	5,323	73.5	6,861	2,549	37.2
New York . . . . .	2,359	1,649	69.9	2,209	373	16.9
North Carolina . . . . .	2,698	2,379	88.2	2,626	1,219	46.4
North Dakota . . . . .	2,366	1,290	54.5	2,288	88	3.8
Oklahoma . . . . .	24,580	14,177	57.7	24,306	1,750	7.2
Oregon . . . . .	1,954	991	50.7	1,950	135	6.9
South Dakota . . . . .	7,166	2,907	40.6	7,179	181	2.5
Utah . . . . .	1,232	777	63.1	1,058	318	30.1
Washington . . . . .	4,066	2,346	57.7	4,035	350	8.7
Wisconsin . . . . .	3,866	2,543	65.8	3,500	331	9.5
Wyoming . . . . .	575	363	63.1	523	20	3.8
Total 22 states . . . . .	92,463	56,194	60.8	88,768	13,578	15.3
All other states . . . . .	4,119	3,012	73.1	3,408	1,132	33.2

It thus appears that the North Carolina and Mississippi Indians are the most industrious of all, and next in order Michigan, New Mexico, New York and California. From a knowledge of facts it thus appears that those Indians who are least under federal jurisdiction and those who have the smallest annuities and the most difficult surroundings are most industrious.

The total number of Indian males in the United States, 10 years and over is 96,582, of this number 16,199 were in 1910 between the ages of 10 and 14. Only 2,076 of these ages were employed in paying work. Those between 15 and 19 years numbered 14,612 of which 6,149 were gainfully employed. Those between 20 and 24 years numbered 11,265 of which 8,327 or 73.9 per cent were gainfully employed. The bulk of the male workers were between the ages of 25 and 44 years. These numbered 30,840 of which 26,236 or 85.1 per cent were earners. Of 23,185 Indian males over 45 years of age 16,234 or 70 per cent were earning incomes.

Only 860 Indian girls under 14 were bringing in money, but the average percentage of those over this age in gainful pursuits is 17.1 per cent. This does not include housewives in their own houses.

The census figures on the classes and numbers of occupations followed by Indian men and women show nine principal divisions of occupation and 225 separate forms of productive activity yielding gainful returns.

The following table enumerates the general divisions of occupations:

SEX AND GENERAL DIVISION OF OCCUPATIONS

<i>Male</i>	Number 1910	Per cent distribu- tion
All Occupations . . . . .	59,206	100.0
Agriculture, forestry and animal husbandry . . . . .	46,621	78.7
Extraction of minerals . . . . .	553	0.9
Manufacturing and mechanical industries . . . . .	5,799	9.8
Transportation . . . . .	1,909	3.2
Trade . . . . .	1,269	2.1
Public service (not elsewhere classified) . . . . .	733	1.2
Professional service . . . . .	902	1.5
Domestic and personal service . . . . .	1,118	1.9
Clerical occupations . . . . .	302	0.5
<i>Female</i>		
All Occupations . . . . .	14,710	100.0
Agriculture, forestry and animal husbandry . . . . .	4,449	30.2
Extraction of minerals . . . . .	10	0.1
Manufacturing and mechanical industries . . . . .	6,161	41.9
Transportation . . . . .	21	0.1
Trade . . . . .	116	0.8
Public service (not elsewhere classified) . . . . .	19	0.1
Domestic and personal service . . . . .	3,491	23.7
Clerical occupations . . . . .	85	0.6

This table shows that of both sexes 69.1 per cent of Indians who are self supporting are engaged in agriculture, forestry and animal

husbandry. By sexes it is shown that male Indians 78.7 per cent follow these pursuits and 30.2 of the females. In the manufacturing industries, 9.8 per cent of the men were employed and 41.9 per cent,—almost half of the women. The general average therefore is 16.2 per cent. These figures, then, show that 85.3 per cent of the gainfully employed Indians are engaged in these two divisions of occupation. The only important occupation out of these classifications is that of domestic and personal service, averaging 6.2 per cent, or 1.9 per cent for men and 23.7 per cent for women. Women are therefore the manufacturers and domestics and men the farmers, foresters and stockmen.

The choice of pursuits followed by men and women of Indian blood is surprisingly varied, and proves if anything the capacity of the race to lay hold of any pursuit or profession from that of ditch digger to college president. Thus it is found that Indians are wholesale dealers, chemists, engineers, artists, clergymen, lawyers, doctors, bankers and musicians. But notwithstanding this 7 out of 10 are herders, farmers, or foresters. A study of the tables shows that of Indians gainfully employed only 17 Indians of 1,700 are in the higher professions, and only 15 women in 1,500.

The lengthy tables showing occupations reveal many interesting facts that are of much importance in estimating the versatility of the race in its vocations.

Of Indians in the mining and quarry industries there are three overseers and ten owners. Two hundred and eighty-three Indians are in gold and silver mines. In the manufacturing trades and mechanical industries there are seven boiler makers, twenty-two general contractors, three butchers, four hundred and eighty-one carpenters, forty-nine printers and linotypers, including four women, nineteen electrical engineers, ninety-two jewelers, fifty manufacturers, twenty-seven millinery dealers, only one of which is a man, 1,342 basket makers, twenty-three plumbers, 4, 148 weavers, all but one hundred and twenty of which are women and two hundred and nineteen blacksmiths. Many other occupations are mentioned.

In the transportation activities it is found that there are two baggagemen, seventeen captains, mates and pilots, twenty-three hack drivers, twenty-three chauffeurs, five conductors of which two are trolley men, 412 dray and expressmen, twelve railroad foremen, six steam road inspectors, eleven locomotive firemen and five engineers, fifty-one mail carriers, fifty sailors, one telegraph messenger and four station and ticket agents. There are nine telephone

girls and one woman who owns a livery, though there are forty-five men in that business.

In general trade occupations there are sixty-two bankers, and money lenders, of which two are women, one hundred and twenty store clerks, nine commercial travelers, one hundred and fifty-three real estate men, three undertakers, four wholesale dealers, and five hundred and sixteen retail store keepers.

In public service out of seven hundred and fifty-two there are four foremen, eight life savers, six light house keepers, forty marshals, sheriffs and detectives, three hundred and seventy-nine policemen, ninety federal, state and county officials and eighty U. S. marines. Of clerks there are eight book agents, one hundred and six bookkeepers and cashiers and twenty-six bundle boys.

In domestic and personal service there are ten bartenders, three bootblacks, ten elevator men, sixty-one hotel keepers of which twenty-one are women, three hundred and thirty-three hunters and guides, sixty-three janitors, 1,351 launderers, all but twenty-six of which are women, three laundry owners, four saloon keepers and 1,867 servants, including three hundred and two men. Only one Indian is a cemetery keeper.

In the enumeration of Indians in professional pursuits much of interest is found though only 1,260 including three hundred and fifty-eight women are listed in this classification.

In the learned professions there are enumerated, one metallurgist, one hundred and thirty clergymen, including three women; three college presidents and professors, three dentists, eighty-seven lawyers, ninety-eight physicians and surgeons of which nine are women. The list also includes among other occupations, thirty-four actors, one hundred thirty-eight showmen, seventeen artists and art teachers, twenty-five civil and mining engineers, seventy-three musicians, and teachers of music, forty-five of which are women; twenty trained nurses and three veterinary surgeons. There are ten women engaged as fortune tellers. Of school teachers one hundred and ten are men and two hundred and forty-five women.

Recently the writer inquired of a large number of superintendents of Indian agencies for information as to willfully incompetent Indians. The purpose was to find out if there were any large number of Indians who would not work if they could. The replies from the U. S. superintendents made it certain that Indians who would not work when they could were a negligible quantity. The answer made it certain that, given congenial employment the Indian will work steadily. Among certain classes of Indians, (probably a de-

creasing one) there is a tendency not to work when there is plenty of money or food available; among others there is constant activity in gainful pursuits. The Indians are not a lazy race, the census figures show. They do indicate on the part of the masses, however, the need of better training not only in the more productive occupations from the standpoint of gain, but a better training in the conservation of resources and in business thrift. That training does pay and develop capacity is shown by the number of Indians who are successful in professional and competitive business pursuits.

Of the 13,702 Indians of ten years of age and over enumerated in the general population schedule there were 5,229 males and 1,853 females in gainful occupations. This is nearly fifty-two per cent.

The number of these non-reservation Indians engaged in agricultural pursuits, forestry and stock raising is 2,755 males and 352 females; in mineral extraction, 96, including 2 women; in manufacturing and mechanic industries, 1,016 men and 193 women; transportation, 170 men and 5 women; in trade, 209 men and 38 women; in public service, 54 men and 3 women; in domestic service, 390 men and 1,126 women; in professions, 159 men and 106 women; in clerical positions, 82 men and 28 women.

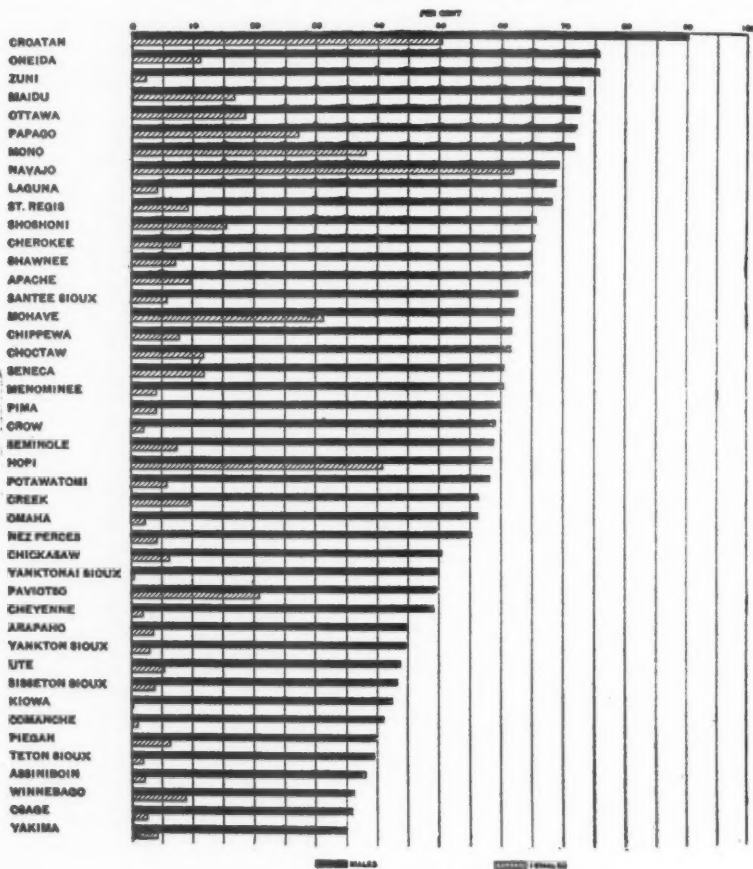
Of those in professions there are 16 lawyers, 19 physicians and surgeons, 18 male teachers and 54 females and 15 clergymen.

It is to be seriously doubted that the census enumerators obtained anywhere near the exact number of persons of Indian blood who are merged in the general population. The writer knows of many who refuse for various reasons to be regarded as Indians. Some never mention their ancestry and no one thinks of questioning it. Others flatly deny that they have Indian blood and assert that their ancestry is French or Spanish. This denial is due to several reasons, the most common of which is the local prejudice against Indians. As a general rule, however, persons having Indian blood in any appreciable degree are very quick to claim it from sheer ancestral pride.

We know of clergymen, authors, lecturers, lawyers, engineers, clerks, men in public service, newspaper men and others who have a prominent degree of Indian blood and yet who were not enumerated as Indians.

These facts lead one to suspect that Indian blood is more widely diffused than most persons imagine, and that there are numerous men and women intermixed with the civil population

PERCENTAGE OF INDIAN MALES AND FEMALES 10 YEARS OF AGE AND OVER ENGAGED IN  
GAINFUL OCCUPATIONS, IN EACH PRINCIPAL TRIBE: 1910.





who range from one-fourth to one two-hundred-fifty-sixth Indian blood.

*Taxation and Legal Status*

The last chapter of the census report deals with Indians taxed and not taxed. We find that in 1910 of all Indians 193,811 or 72.9 per cent came under the classification "taxed." Only 71,872 are not taxed.

Today the only states where less than 25 per cent of the state's Indian population is taxed are New York, 22 per cent; Montana, 9.6 per cent; Wyoming, 12 per cent; and Arizona, 17.4 per cent. The tribal Indians of Washington, Oregon, Minnesota and Wisconsin are taxed in varying degrees of 75 to 99 per cent. In New Mexico and Idaho 25 to 50 per cent are taxed and in Nevada, Utah, Colorado, North and South Dakota from 50 to 75 per cent are taxed. In all other states all Indians are taxed. The number taxed in 1890 was 58,806 or 23.7 per cent. Since "subject to taxation" means that the individual is a citizen and a supporting unit of the government, it is seen that a fifty per cent improvement has been made in twenty years. At this rate all Indians, with the possible exception of Arizona and Montana, will be classified as taxed in 1940.

As Dr. McKenzie in writing on the census elsewhere says;\*

"We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed. Nevertheless there is a distinct, however intangible, change of status effected when the transition is made from the class of 'not taxed' to the class of 'taxed' or taxable. We are justified, so the writer thinks, in calling the taxed Indians 'potential citizens,' and in believing that their full rights cannot long be withheld. So long, however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have every sort of combination of these classes, and, further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian."

Reservation Indians are broadly divisible into two grades, the pure ward and the allotted citizen-ward. The allotted Indian having his limited patent to a parcel of land is theoretic-

\*The Indian and Citizenship, The Red Man, 1912: cf. Publications S. A. I. 1912.

cally a "taxed Indian." The chances are, however, that he pays no taxes and has but a hazy notion of what true citizenship means. A further review of the classes of Indians reveals the non-taxed ward, the taxed allottee, the non-citizen Indian, and the citizen Indian. Out of this classification, through natural and legal exigencies, all sorts of combinations arise to make definite status a difficult thing to determine. The result is confusion and endless litigation, to the congestion of the Indian Office and the delight of the claim lawyer. Another view of the inequality of status is shown by a survey of the Indians in the various States. Indians of like capacity and situation, as has already been pointed out by Prof. McKenzie, in Oklahoma are citizens, in New York non-citizens. Allottees in Nebraska are citizens, in Wyoming non-citizens. The allottee Indian may or may not be a citizen according to the state in which he dwells, notwithstanding Federal control over all. In the State of Wisconsin, citizen Indians are wards of the nation; in Maine, of the State; in New York, Indians are wards of both State and Nation. In North Carolina, 7,000 Indians are citizens of the State and not of the Nation. But whatever the Government may intend by citizenship to the Indian, the Indian allottee usually finds the name a mere fiction, and that although a citizen of the United States he has a Federal agent ruling his destiny. In many cases this is most humiliating, as we might illustrate by examples.

A consideration of these facts reveals the significant conclusion that no series of definite grades has ever been established that in a uniform way will lift the Indian from a state of pure wardship to complete citizenship. The lack of a definite series of steps has led to much miserable confusion and prevented any true freedom. In realization of these facts the Denver platform of the Society of American Indians states: "Of all the needs of the Indian, one stands out as primary and fundamental. As long as the Indian has no definite or assured status in the Nation, so long as the Indian does not know who and what he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter code bill." This paragraph affords an idea of what the Indians themselves, through their leaders and their friends, think of the matter.

## *Waconda, Great Spirit Spring\**

BY GLADYS EVARTS HILL

LONG ago the Great Mystery caused this land to be, and made the Indian to live in this land. Well has the Indian fulfilled all the intent of the Great Mystery for him and we find—

"As monumental bronze unchanged his look;  
A soul that pity touched, but never shook;  
Trained from his tree-rocked cradle to his bier,  
The fierce extremes of good and ill to brook  
Impassive—fearing but the shame of fear,  
A stoic of the woods—a man without a tear."

Worshipping at the shrine of a most remarkable spring, a great natural curiosity and a freak of nature. For untold centuries and time immemorial this spring has been held in devout reverence by the Indian tribes and since the advent of the white man, it has become widely known as an object of wonder and speculation among lovers and students of nature.

In Mitchell County, Kansas, fifteen miles west of Beloit, and three miles east of Cawker City, rising to a height of forty-two feet above the adjacent lowlands of the Solomon Valley, and situated near the confluence of the north and south branches of the stream, is an isolated hillock of peculiar and interesting geological formation. Upon its crest one stands on a level with the stretch of prairie to the north and can view the limestone banks of a tributary stream to the east and the stately oaks that line another branch on the western horizon.

The mound may, in ages past, have been a part of this bank, which the Solomon, in some madcap midsummer rise, has swirled around and eddied about, detaching from its rocky, ragged edges the surrounding soluble soil. This truncated cone or almost symmetrical mound may have been caused, as scientists say, by a hot spring—now extinct, and left this mound as a monument to the power of the chemical agencies at work in nature's laboratory. The pool of salt water in the center of the mound rises to a perfect level with the summit, so that a wind from any quarter causes the water to run over the opposite side

\*Read at the meeting of the Kansas State Chapter of Daughters of Founders and Patriots of America, held at Topeka, Kansas, January 28th, 1915.

of the basin. The only reason there is not actual overflowing is because rock formation is very porous and affords innumerable outlets just equalling in combined capacity the subterranean inlet. Thus deposits from its own mineral water may have formed the mound, as traveled mineralogists say, "Rock formation like this has not been seen by them elsewhere." In the center of this table-land is found the spring itself, which is quite as remarkable as are its surroundings.

Instead of a gurgling rivulet, trickling away among the rocks, there is a smooth, almost motionless body of water fifty-five feet in diameter and very nearly circular. At one time there was a very perceptible ebb and flow of water, the variation amounting to several inches every twenty-four hours, but that phenomena, if it once existed, is no longer apparent, and it now maintains a uniform level. It never freezes—neither drouth nor flood affecting it and nothing seems to trouble its calm and indifferent tranquillity. It may be properly termed a deep-seated spring and salt has crystallized in such quantities on the side of the mound that it might be collected for use. The limestone stratum enclosing the spring like a ring of almost uniform width makes a fine driveway for carriages which find an easy ascent at one especially favorable point.

It is impossible to state with any degree of certainty when the spring was first visited by white men. But it is quite probable that the very earliest explorers knew of the spring from the Indians by whom the water was held in the highest esteem. While it is also probable that the Spanish Cavaliers knew of and visited here, they left no record of the fact, and it is therefore only justice to credit General Zebulon Pike and the soldiers of his command, with being the first white men to see the place. When the soldiers of Pike passed on westward, so far as known no white man again saw the spring until some time about 1848, when some employees of the United States government visited the then "Great American Desert," after which a report on the physical geography of the region was transmitted to Washington and the spring being indicated as Waconda, "Great Spirit Spring."

After a brief survey the white men went their way and for more than a quarter of a century the aborigines remained almost the sole inhabitants of that vast country.

Tradition tells us of the christening of the spring—"Waconda was the daughter of a great chief." She became infatuated with the son of another chief of a hostile tribe. The intimacy between

Waconda and her young brave was strongly opposed by the parents of both, but the lovers would brook no interference, so finally the tribes met on the plain surrounding the spring and a battle ensued. The lover of the fair Waconda, weak from the loss of blood, fell headlong into the depths of the pool, while the maiden, frantic with grief, turned upon the cruel father and charged him with being the murderer of the one whose tepee she had agreed to share. The father bent his bow and a moment later an arrow was sent crashing into her skull and the body followed that of her lover into the water of the spring, which the Indian then named "Waconda" "The Great Spirit Salt Spring" became the mecca of the various tribes. To it they made their annual pilgrimages and worshipped "Manitou," their deity, by casting into its waters guns, bows, flint and all manner of trinkets as a sin offering to appease the Great Spirit and insure their transmission into the happy hunting grounds.

This also, owing to the saline properties of its waters, was the lick of the buffaloes. Their many paths met at this mound and at this great watering place, and their numerous carcasses near at hand attested that this was their seat of war. There also came the hunter to find his chosen game, and in that region round about he, too, has met his fate. Near there the irons of a wagon and metallic accoutrements of a hunting party were discovered on the prairie, but no clue ever came to the present inhabitants of the untimely fate of their adventurous owners.

The Pottawatomies, who have often been through here on their hunts since this country was settled, could never be persuaded to pass the spring without stopping to have a regular pow-wow and dip their arrows into its waters. They believed this would give them great success in their hunts and wars with other tribes. Every tribe that has ever visited this country since its earliest settlement has shown the greatest reverence for the spring, never failing to visit it, and always going through a ceremony over its waters. On one occasion three hundred Indians who were on a buffalo hunt, and camped near the spring, were invited up to Cawker City to give a war dance. They accepted, but on no condition would they come unless they had been to the spring and daubed their faces and ponies with the gray mud from its banks, and when they came their appearance in the light of the bonfires built for the occasion, was frightful in the extreme.

Years ago a systematic effort was made to withdraw the water

from the spring, and to accomplish this a large number of men were employed who, with pumps of large capacity, labored day and night for a month, and by such continuity of effort did succeed in lowering the water nearly twenty-five feet below its usual level, after which, by dredges and grapnel, a great quantity of Indian relics were obtained, guns of antique pattern, bows, arrow-heads and other curiosities, including a medal bearing the stamp "The Fur Company of 1844," and the figures of a white man and Indian making friends over a pipe of peace. When the work ceased water very soon resumed its former level and has continually maintained it to the present.

During the years 1868-9 Chalk Mound, White Rock, Blue Hills and the Great Spirit Salt Springs became noted landmarks for hunting parties. The last Indian massacre, in 1878, was on Sappa Creek and in 1879 Sitting Bull sent word that he "would wash his feet in the Great Spirit Spring before the snow fell." But only a few "Dog Indians" came, and no real Indians have been there since.

It is little wonder that the aborigines found in this mysterious and majestic macrobiotic mound, with its miniature lake, dark blue and deep, a subject of adoration and worship. Therein they saw reflected the image of the great Waconda, whose omnipresence they felt, though their conception of deity was vague and indefinite. The pilgrimage of curious visitors to this Kansas wonderland is great. "The geologist with his hammer, and the lover with his lass, the chemist with his vial and the school ma'am with her class." Today we find Waconda, the Great Spirit Salt Spring, modernized.

It has become the Mecca of the white man as the "Fountain of Youth." The water is positively the finest table and mineral water in the world, possessing the rare qualities that made the Apollinaris, Carlsbad, Vichy and Hunyadi waters famous.

A sanitarium worthy of the name and a staff of doctors and nurses are in attendance and it is here that the rheumatic finds in its waters a mollifying lubricator and the dyspeptic gains pounds and appetite, while enjoying a copious libation of this salty fluid. The brain-worried office man here finds a quiet retreat and the story writer gets inspiration and material. For some reason Waconda is a pre-eminent resort for lovers, who come in pairs and parties and a record of the great dinner spreads and the surfeiting on spring water, the quiet strolls around the mound and across the river on the rustic bridge would fill

volumes. But few of the throng that has trodden the pebbly brink of the health-giving spring, or sauntered among the elders and cottonwoods that border the river, know of the primitive Indian people that venerated this spot, and of the romantic struggle of a wounded heart, with as brilliant a victory as ever crowned a tutored child in hall or castle. Even now, while the balmy breeze blows from the southland, it bears to my ear, for the Indian country, the song of an Indian maiden, their weird war cry, the dismal sputterings over the pipes and pow-wow, and the unmusical "Wey-ne, wey-ne, Wah?" repeated over and over again in the chant that accompanies the scalp dance.

Many moons ago, before the meddlesome paleface had defaced the natural beauty of the Great Spirit spring, there summered in this locality a band of Cheyenne Indians, under the great chief, Spreadwing. They made yearly pilgrimages to this Indian shrine, for the purpose of appeasing the wrath of Waconda. Chief Spreadwing had a lovely daughter, who unlike her vindictive and warlike father, possessed a mild spirit, though as alert and graceful as the antelopes that skirted the river uplands in the early mornings. She was the life and the pride of the camp.

Among the promising young men was Pace-maker, a typical Indian brave. He had recently gone out hunting alone, and distinguished himself by bringing home a string of scalps, mementoes of some neighbors he had surprised at night over in the valley of the Big Sandy River, two days' ride to the north. Wa-me-go was another broad-shouldered, muscular young Indian whose manly strength was well known. But he was very queer. He would help the women in carrying water or gathering brush and dry branches and was ever trying some new plan for drying corn and grapes or curing buffalo meat.

Later, Wa-me-go began teaching by word as well as by example, that it was the will of the all-seeing Waconda that her people be loving and kind-hearted, dwelling together in harmony.

The proud warriors spurned this doctrine, but the earnest spirit of the young teacher was undaunted, and with a following made up of women and children, he would often repair to Idle-wild grove, a short distance to the west. At such times they would mingle their voices with the notes of the meadow lark and Wa-me-go would tell them that restraint from evil is better than penance and that self-inflicted tortures do not atone for crime. From the first he found in Turtle-dove, the winsome daughter of the chief, an ardent disciple. And there grew a tender



attachment; an attachment the depth of which is incomprehensible to those reared in luxury. Pace-maker had observed this and despite his absorbed attention in tales of the chase and the fray, he showed real interest in Wa-me-go's work, but he could not overlook the beautiful eyes and graceful ways of the chief's daughter, so at this time of his triumph he laid his string of scalps before the chief, and claimed as his reward the hand of Turtle-dove.

A council of the braves decided that it should be determined on the following day whether the chief's daughter should be bestowed on the brave scalp-winner or the wise and true-hearted Wa-me-go. It was arranged that the two Indians should repair, on their respective ponies, to Antelope Knob, ten miles to the west and race for their bride. Next day dawned and Wa-me-go, with no alternative save disgrace and banishment, accompanied his adversary to the bluff.

He had hesitated but a moment at Turtle-dove's side with the injunction, "If I fail, carry on the work I have begun."

It was a gala day, for all the men were anxious for the excitement, the wedding and the subsequent feasting, giving no thought to the outcome. Standing by her pony, a little apart from the band, Turtle-dove scanned the region where, by Wa-me-go's direction, they had often watched the glories of the setting sun, for the appearance of the riders.

At last they came in view, one on either side of the river, the one on the north side being ahead. As he dashed by her and rode upon the mound, she saw that it was Pace-Maker. Wa-me-go was just fording the river. His hopes were blasted, his heart broken. What spirit had he to go forth to o'her climes, and would not Turtle-dove carry on the noble work better if she knew him to be passed on to the happy hunting grounds?

At a word his pony dropped to a walk and slowly ascended the hill. The rider seemed lost in meditation, but when he reached the brink of the spring he suddenly sprang to the ground, and with one longing look of tenderest pathos at the sorrowing Indian maiden, plunged head first into the pool.

With true Indian stoicism Turtle-dove quietly went with the victor, after tenderly depositing Wa-me-go's bow and tomahawk with some strings of wampum, in his watery grave.

For half a century after the eventful scenes just narrated there dwelt in the country far to the south a singularly cheerful squaw, whose dainty stitches and beadwork on blankets and moccasins were marvels of beauty. Though advancing in years, so



happy was her disposition that no one thought of her as aged, and she was the best and most willing assistant in time of sickness.

But as her hands were thus engaged in missions of love and mercy, her mind would oft wander from her occupation. Far to the northward it was borne, to Waconda, Spring of the Great Spirit, the lonely mound of basalt stone, with grotesque fissures between its huge boulders, through which the little stream of briny alkali wended its way down through the valley, bounded on the south by limitless prairies. And as fond, though sad, memories of its associations pass like a panorama before her mental vision, the glistening tears would fill her eyes, for she was the Indian maiden, Turtle-dove.

## *Dr. Eastman's New Book---The Indian Today*

(A Review)

---

By F. A. McKenzie.

"THE Indian To-day" reminds the reader at once of that other little book by Dr. Eastman, "The Soul of the Indian,"—a book that is as delightful in its idealization of the native American as it is in style. The present book is a personal book in the sense that it reveals its author to the public almost better than he knows himself. It is Dr. Eastman's view of the Indian and of the government of the United States in its relations to the Indian that gives the book its substance and determines its quality and value.

Something of the idealistic if not the idyllic treatment of the earlier book is reproduced in the first chapter of the new—The Indian as He Was. Then, in succession, there follow: The Indian in School; The Indian at Home; The Indian as a Citizen; The Indian in College and Professions; The Health Problem; Native Arts and Industries and the Indian's Gift to the Nation. Of necessity these chapters are brief, averaging about fifteen pages to the chapter.

The readers of this *Quarterly* will be interested to know that Dr. Eastman concludes his third chapter on the Agency System by calling attention to the need of the immediate passage of the Stephens Bill opening the Court of Claims to Indian claims, as urged by the Society of American Indians. The fourth chapter calls attention to the various non-Indian private organizations devoted to the welfare of the race.

In chapter five on the Indian in School, worthy recognition is given to the splendid work of General Pratt in the initiation of a real policy of Indian education and in his bold pioneering for his views of real education. Dr. Eastman is fortunate in his opportunity to express his appreciation of this great figure in Indian annals.

Two concrete suggestions are made in chapter Seven on The Indian as a Citizen. On page 103 he calls for the passage of the Carter Bill providing for a commission of experts to codify and define Indian status, as recommended for several years by the Society of

American Indians. In the second place, he advocates the putting of the Indian Bureau under a commission of several men, whose length of service as individuals and as a body would tend to efficiency of administration.

Chapter Eight is especially interesting. It is not without significance that here in this discussion of The Indian in College and the Professions, Dr. Eastman should tell of the birth of the Society of American Indians and reveal his interest in that Society long before it came into existence. Higher education is responsible for more good than the public generally recognizes. The college world should recognize its special obligation to the nation's wards. This chapter on College Indians would have been incomplete without its account of the origin of football at Carlisle.

Dr. Eastman renders a signal service to the public and to the Society of American Indians in his discussion on pages 132 and 133 of the policies of the Society. He declared it his belief that the Society should do "intensive work among our people, looking especially toward their moral and social welfare," rather than concern itself unduly with governmental affairs. In this, Dr. Eastman meets the views of many friends of the Indian, views which the present writer has ventured to express at great length in public addresses before the Society. It is important that Dr. Eastman should use his great influence at the annual conferences, in securing the policies he advocates. It is important that the Society carefully consider Dr. Eastman's advice on this point. Unselfish devotion and sacrificial endeavor for and among the weaker portions of the race constitute the great call to those who would serve the Indian people.

"The Indian To-day" will be welcomed in the homes of those who by birth or interest are linked to the Indian of the present and the future.

## *Charles Wakefield Cadman*

### *An Interpreter of Indian Music*

BY MARY FROST EVANS

IT IS an axiom of truth that from the folk lore of a people more can be learned of their character and customs than can be portrayed by the pen of an author, or revealed from the researches of the Archeologist. It was Wagner who imperishably preserved "The Nibelungen Ring Trilogy," or (as it is sometimes called) "The Folk Lore of the Rhine." He adapted the same to music, and, in 1882, his stormy career was crowned with success by the first performance of "Parsifal."

It is also an undeniable fact, here in America, that the folk lore of the Aborigines would have been buried in oblivion had it not been for the efforts of a few scientists and ethnologists who, in later years have made a strenuous succession of efforts to keep the same from effacement. Like a golden thread of wondrous beauty has been this effort on the part of a few self-sacrificing ones who have woven, in the otherwise dark pages of wrongs done to the Indians, this one gleam of light and love for the former owners of this continent.

It was in the early 70's that Miss Alice Fletcher, of New York City, went out from us with the missionary spirit actuating her to study the manners, customs and habits of the Omaha Indians. She wished to compile a record of these facts, and thus preserve them for posterity. She also devised a "loan system" for the purchase of land and homes. She accomplished all this, and more, and has given also to the world her most valuable book of "Story and Song of the Indians of North America." She has in addition written other contributions for official and other journals. This gave thematic material, reliable and resourceful, which some one could then take as the pillar of granite around which could be woven, by an inspired soul, the romances of the American Indians and also gave the keynote of melody from which by some musical artist and composer could be evolved the most exquisite harmonies. Charles W. Cadman, an American composer of international reputation, is the one who has met this necessity of the musical world, and with a genius that is akin to a heaven-born inspiration, he has ineffaceably placed the aboriginal music of this continent on a plane of musical perfection unexcelled by any other Folk-lore music in any other part of the world.

It is a fact that should be here mentioned that, unlike some others who have reached enviable success in their climbing up Mount Parnasus with the Muses, and they there forget the pioneers who first led the way, Mr. Cadman several times during the course of his most triumphantly successful concert gave Miss Fletcher and other pioneers full credit for what they had done.

Harmonizing Indian melodies is not all Mr. Cadman has done. He brings to his concerts a wealth of knowledge gained whilst studying the Indians by personal observation during his life among them in their reservations. He has also harmonized history by his famous American "Indian Music-Talk" in which he, at the piano plays and speaks informally of the characteristics of Indian song and rhythm. He thus portrays their life, realistic as well as idealistic, pulsating with activities and also permeated with enchanting harmonies. His song, "At The Dawning," would alone have immortalized his name, but he has also written over two hundred more of equal merit.

As impersonation adds to the presentation of any theme whether it may be scientific or musical, so Mr. Cadman has by the magnetic attraction of his Indian music drawn to the world of the paleface the Princess Tsianina who is an artistic compliment to Mr. Cadman's musical productions and his idealization of Indian life. When the Princess sings her notes are as clear as are those of the birds of the forest where her ancestors dwelt undisturbed before the invasion of the white man. She has the genius of her illustrious forefathers and the culture of the prima donna, made the more attractive by her unaffected manner and seemingly unconsciousness of her superiority of voice. Her sweet notes come out clear and without any seeming effort. It is like the wind producing melody on the lyre. Her pronunciation is so clear that her words, whether spoken in English, Latin, or the native Indian, are easily comprehended by any one knowing the language in which she utters them.

Mr. Cadman brings to us with the Princess as his assistant the forcible lesson or rather question: what would have been the history of the Indians if they had been treated otherwise? Mr. Cadman by his heroic and successful wrestling of Indian folklore from the wreckage of the past history of the Indians on this continent, and by his interweaving of the same into musical symphonies, has done much towards a better understanding between the white race and the Indians. In fact, the concerts of Mr. Cadman in which he is giving his musical productions to the world, accompanied by the truthful dramatizing, or rather picturing, of the life of the Indians given by the Princess (in song and action) are, to the Indian life as is the Rosetta Stone to the hieroglyphics of the Egyptians.

## *Sherman Coolidge*

### *A Study in the Complexities of an Indian's Legal Status*

BY ARTHUR C. PARKER

ORDINARILY a college bred American who is a law abiding man does not have to consider his legal status. He takes it for granted that he is a citizen anywhere in America and never bothers about passports or even thinks of what he will be in one state and what in another.

But if that college bred American is an Indian American the case is different,—far different. He must pause on the threshold of a state and consider. He must open bulky law books and departmental rulings. Hamlet's soliloquy will be surpassed and a more mystifying one substituted. The college bred Indian with his brother of the camp must say: "Am I or am I not? Shall I be what I am, when I pass this line or shall I become what I was not when I left it? Shall I debase myself stepping o'er this man-made line no man may see, or shall I rise to higher state and become the peer of Caesar? Is all my lands and goods confiscate, or do I become the payer of tax that upholds the grandeur of the republic? Am I child or am I man, am I ward or am I citizen? What avail is it for me to have the learning of Solon, the eloquence of Cicero, if by moving from state to state I embark upon a sea of trouble? I like it not, 'for who would bear the whips and scorns of time, th' oppressor's wrong, the proud man's contumely, the pangs of despized love, the law's delay, the insolence of office and the spurns that patient merit of th' unworthy takes, when he himself might his quietus make', by coming in at Castle Garden like a serf from some state of Italy? Aye, the dread of this, the fear of complications after death paralyze the will, and makes us rather bear these ills we have than fly to others that we know not of. . . And with this regard their currents turn away and lose the name of action."

Such a monologue is not impossible when I tell you of Sherman Coolidge, whom I chose for sake of illustration. When Mr. Coolidge was born his tribe was a ward of the nation holding lands in what is now Fremont County, Wyoming. Once his tribe had been independent, but by a treaty it acknowledged the sovereignty of the United States.

For of once independent Arapahoe ancestors Coolidge was thus

born into the world a ward. In 1863 he was captured by the army near Fort Washakie. He had done nothing wrong and neither had his people, but from ward he changed to military prisoner. Things went well in spite of this and he was taken by Lieut. C. A. Coolidge, who gave him his name, to New York City where he attended school with other boys and girls. He was no longer a military prisoner,—but what was he? Later, after a course in eastern schools he went with Capt. Coolidge to Montana, and still later in 1877 he went to Shattuck Military School in Faribault, Minn. In 1884 he attended Seabury Divinity School and under the election laws of the State he cast his first ballot. He had taken out no papers and simply voted as an American born citizen. Minnesota regarded him a legal citizen.

Happy in his citizenship and proud to be an elector of the nation he prepared for a journey to Wyoming to become a missionary to his race. By tribal right he had certain lands there which he wished to take in possession. He came to Wyoming with the knowledge that once a citizen he could not be deprived of his status. But there was a rude shock. Under the Shoshone and Bannock treaty he was deemed once more a ward. In the Indian way he concealed his surprise but was gladdened in 1887 when the Daws Law declared that an Indian holding an allotment was a citizen. Again he was a citizen and a resident of his native Wyoming. But another shock came. Though he was a school official, chosen by an election, he found that he could not be regarded as a citizen because he resided on a Federal reservation and hence was not a citizen of Wyoming, though he might be of the United States! He voted at the polls but his vote was thrown out. Now what was he?

To complicate matters the Burke Act passed and he became again a ward with no hope ahead until twenty-five years had expired.

Mr. Coolidge then left Wyoming for Oklahoma which he entered as a ward. Under the Oklahoma laws, however, he became unquestionably a citizen by living there two years, apart from his tribe and by supporting his family. So Mr. Coolidge voted once more.

In 1908 Mr. Coolidge with reasonable grounds considered himself a competent man and so applied for a patent to his Wyoming lands. His "superintendent" promised this in three months. Three months passed and a letter came saying, "Since you have applied for your patent the laws have been changed. Fill out the enclosed new blanks." Mr. Coolidge with clerical fortitude re-

sisted any attempt at expletives and merely said, "Well, my mind has changed too."

Mr. Coolidge is now a resident of Minnesota. He is a voter and a tax payer there, but Uncle Sam holds his lands and his children's trust funds. He cannot even place these funds in a bank to increase them or invest the money in land mortgages. He is not yet a competent under "the Indian law."

"Indian Law," what is the Indian Law to the Indian? No man knows except that it is a mass of legislation of several kinds—basic, remedial and emergency. Indians throughout the country are hampered by it, confused and disheartened. The law as it stands is a barrier to progress in citizenship, even though it is ostensibly designed to protect. It does protect but like an iron box clamped down over a man it smothers as well as protects.

At its first Conference the Society of American Indians asked Congress to pass a law determining the status of the various tribes and groups of Indians in the United States, to codify the existing law and to accept the report of a commission that should submit the draft of a new Indian law that should take cognizance of the condition, legal status, property and civic rights and future best interests of the Indians of the United States. The bill introduced by Congressman Chas. D. Carter yet pends in the Congress of the United States.

We have implored the President in a memorial to give his attention to this problem and discussed the matter with the Secretary of the Interior and with the Indian Commissioner and now we call upon the citizens of the country and the friends of the Indian to urge the passage of the Carter Code bill.

We simply ask for a uniform law that will sift out the various classes and grades of Indians so that each one may know absolutely what his status is. A knowledge of definite legal status is essential to civic and industrial progress. It should be the certain right of every individual in the nation. Why should this nation deny the Indian the right to know who and what he is and refuse to tell him in his various groups what his rights and responsibilities are?

Not every Indian has the education, ability and resources of a Sherman Coolidge, and thus the masses have felt a heavier injustice of the law as it stands. It should not be necessary for him or any Indian to flee his native state to become a citizen or cringe before a ballot box in fear he was committing a crime or usurping a privilege. To be a citizen in one state and a ward in another makes the



ward and the citizen truly a man without a country,—at least a complete country. Not to know whether one is citizen or ward, not to know how much of each one a man is, is ruinous.

We appeal to the conscience of the country and to the heart of Congress to pass a law, the Carter bill, or another like it, providing a definite status and a solid foundation for American citizenship for every Indian in America.

---

### *American Indian Day*

The Second Columbus endorsed the plan for American Indian Day and for three years not a single member of the Society or a non-member has written a word of protest. The time came, therefore, when the Society that originated the day should name the date. At Lawrence, President Sherman Coolidge issued his official declaration by order of the Executive Council. The date is the second Saturday of May each year, the day when spring has perfected the year and when the blossoms of fruits and flowers promise a continuation of Nature's plan. It is the old planting festival, the early strawberry festival, the springtime ceremony time of all the tribes. It is the day when nature has made herself ready for her children.

A portion of the proclamation reads: "In the judgment of wise and impartial men, the heroic struggle of our fathers against the forces that they had no means of measuring—yet which they fought against for home—and native freedom, has no parallel in all history. . . . Now that the glory and the shadows of the past have become a part of historic record we are not to forget the present and the future of our people, that we may henceforth live in greater fullness. Let us now move forward and acquire all those things that make races and nations more efficient and more noble; let us reach out for a larger life, through brotherly love, purposeful action and constructive service to our country, not only for our own welfare but that the American people and all humanity may be uplifted because we perform and strive to perform our full duty as men. Let these things, and the means by which they may be accomplished, be considered upon American Indian Day."

## *Frederic Ward Putnam*

PROFESSOR Frederic Ward Putnam, since 1856 connected with the scientific departments of Harvard University, died at his home in Cambridge on August 14, 1915.

Professor Putnam who was a member of the Society of American Indians was a devoted friend of the red race and one of the most noted students of its history and archeology. No man ever did more than he to encourage young men to study for professions that dealt with Indian subjects. Among his students he was far and wide known as "the dear professor," and this expression only mildly intimates the love that they bore for him. His loss to science is no less than his loss to his friends. As an anthropologist he was one of the foremost.

Almost fifty-eight years to the day before Professor Putnam's death, he was strolling along the side of Mount Royal and in the grass at his feet he found an object that first awakened his interest in archeology and in Indians. The object which he saw was the point of a shell protruding from the roots of grass. "Wondering why such a shell should be there," said Professor Putnam in telling of the incident, "I noticed, on detaching the grass roots about it that there were many other whole and broken valves in close proximity,—too many, I thought, and too near together to have been brought by birds, and too far away from water to be the remnants of a musk rat's dinner. Scratching away the grass and poking among the shells I found a few bones of birds and fishes and small fragments of Indian pottery. Then it dawned upon me that here had been an Indian home in ancient times and that these odds and ends were the refuse of the people—my first shell heap or kitchen midden, as I was to learn later. At the time, this was to me simply the evidence of Indian occupation of the place in former times, as convincing as was the palisaded town of Hochelaga to Cartier when he stood upon this same mountainside more than three centuries before."

Young Frederic Putnam walked back to the American Association meeting in Montreal to tell of his find and to hear with a keener interest, therefore, the speeches of President Dana and of Sir Daniel Wilson. From that day until his death Professor Putnam had a keen interest in Indians and in Indian matters.

For eight years he was a student and assistant in Lawrence Scientific School as a close friend and pupil of Agassiz. His success



*Plate 13*

**FREDERIC W. PUTNAM**

Peabody Professor of Archeology of Harvard and one of the first  
Associate members of the Society of American Indians.  
Professor Putnam died August 14, 1915.



and manifest ability as a museum man soon attracted the attention of the Harvard faculty.

Though a zoologist whose writings had attracted Darwin himself, he soon became an authority on archeological subjects and in 1875 he succeeded Professor Asa Gray as curator of the Peabody Museum of Harvard. In 1886 he was made Peabody professor of American archeology and ethnology. Professor Putnam had years of museum training and his museum methods became the standard followed even by the Smithsonian Institution. He created by his ideals a new form of scientific museum.

Professor Putnam became the most sought for archeological expert in the United States and his explorations are widely known through his explorations of the Ohio Indian mounds and it was he who explored the famous Adams county Serpent mound and its vicinity and had the mound permanently preserved as the property of Peabody Museum. He explored the village sites and stone graves of the Tennessee Indians and traveled widely in the Pueblo region of the south-west. So great was his faith in the friendliness of the Indians that he would often leave his wife and daughter in an Indian camp and go away on exploring trips for days at a time. This he did when white men and army officers advised him not to risk the honor of "wild Indians." But he was a friend and the Indians knew it. He and his were safe with them and he made many friends everywhere among them. So highly did he regard them and so deep was his faith in Indians that President Cleveland asked him to become his Commissioner of Indian Affairs, but the Professor replied, "My museum at Cambridge is my baby and I must care for it."

When the Chicago World's Fair project was organized, Professor Putnam was asked to outline a department of archeology and ethnology. He became the chief of the department and first advanced the idea of a permanent institution as a memorial of the Exposition. This resulted in the present Field Museum of American Archeology and Ethnology.

In 1898-99 Professor Putnam was the president of the American Association for the Advancement of Science though he had for many years been a chief member and officer of the anthropological division. During his life time the honors which he received, the decorations, titles, diplomas and medals were numerous. He held among other honors the Cross of the Legion of Honor of France and the Drexel Medal. He was a member of many scientific and historical societies and had been an officer in a dozen or more.

Professor Putnam has been connected with the Essex Institute, the Boston Society of Natural Sciences, the Lawrence Scientific School, the Massachusetts Fish Commission; in 1873 was elected Permanent Secretary of the A. A. A. S., was Peabody Professor at Harvard, in 1876 retained by the Kentucky Geological Survey, in 1893 while retaining his position in Harvard occupied the position of Curator of Anthropology in the American Museum of Natural History in New York City. In addition to this he also held a similar position in the University of California.

To fully enumerate all his attainments and list the titles of his more than 400 papers and reports would be a lengthy endeavor,—far too lengthy for the purpose of this paper. His writings and biography will undoubtedly appear in many scientific journals throughout the world.

Professor Putnam was loved by every man engaged in anthropological pursuits. As a testimony of regard his former students and co-workers presented him on April 16, 1909, a memorial volume of scientific papers. This was done in honor of his seventieth birthday. The letter of presentation was written by Dr. Franz Boas and follows:

"This day, when you look back upon a life full of love and vigor, of devoted labor and unselfish endeavor, affords to your many friends a welcome opportunity to give voice to their sentiments of gratitude and love, and to express the esteem in which they hold you. By creating and fostering public interest in science, by organizing the work of societies and institutions, and by your own contributions to knowledge, you have liberally contributed to the development of scientific activity in our country. Your achievements will stand as a lasting memorial of your own worth.

"It has been the wish of your friends to bear testimony to the power and gentle charm of your personality that have made you our leader. For this reason we have assembled in these pages contributions to science written by those who have been immediately associated with you in work of research or instruction, by those who are carrying on investigations instituted by you, and by friends with whom you have shared for years the pleasures of intimate intercourse, to which each contributes the results of his best thought. Thus the book that is presented to you by the wide circle of your friends and admirers will at the same time be an acknowledgment of the debt of gratitude that your associates owe you, and an expression, however inadequate, of the living force

that you have been, and continue to be, in the advancement of anthropology in all parts of our country.

May many years of health and strength be granted you to see the ripening of your plans and the achievements of your younger friends, whose progress has always been a chief pleasure of your life!

Dr. Boas has accurately summed up the character and personality of Professor Putnam. His chief pleasure was to see young men of character and purpose press on to success.

The world is the loser by the passing away of Professor Putnam; science is a loser and the Indian has lost a friend. As a student and a friend of Professor Putnam the writer not only voices his personal sorrow, but that of every enlightened red man.



## *The Quarterly Journal*

of

## *The Society of American Indians*

*Published at Washington, D. C.*

---

THE OFFICIAL ORGAN OF THE SOCIETY OF AMERICAN INDIANS

Vol. III.

For the Period Ending Sept. 30, 1915

No. 3

---

ARTHUR C. PARKER—EDITOR GENERAL

PUBLICATION OFFICE

BARRISTER BUILDING, WASHINGTON, D. C.

Subscriptions are included in membership to the Society. Persons not members may secure *The Quarterly Journal* upon the regular subscription rate of \$1.50 per volume.

THE EDITORIAL BOARD invites friends of the race to unite with the native American in providing *The Quarterly Journal* with a high quality of contribution. Although contributions are reviewed as far as possible, *The Quarterly Journal* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of the individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that *The Quarterly Journal* cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

### *Officers of the Society*

Rev. Sherman Coolidge, *President*, Faribault, Minn.; Wm. J. Kershaw, *First Vice President*, Cawker Bldg., Milwaukee, Wis.; Hon. Chas. D. Carter, *Vice President*, House of Representatives, Washington, D. C.; Emma D. Goulette, *Vice President*, Shawnee, Okla.; Chas. E. Dagenett, *Vice President*, Washington, D. C.; Arthur C. Parker, *Secretary-Treasurer*, 106 Barrister Bldg., Washington, D. C.; Dr. F. A. McKenzie, *Associate Chairman*, Nashville, Tenn.; Dr. T. C. Moffett, *Associate Secretary*, 156 Fifth Ave., New York City.



## *The Bulletin Board*

### *Look Out for Fraudulent Collectors*

DURING the spring months and early Summer an Indian named William Harrison, claiming to be a member of the Society collected money from Indians and friends of the Indians in the Dakotas. Several Dakota papers gave his plans and his pleas publicity but unfortunately for the Indian with the distinguished name, he was not collecting money for the Society, nor has he ever turned in a single penny to its treasury. If he asked for funds and secured them in the name of the Society as letters and papers state, money was obtained under false pretenses and Harrison is a swindler.

Suffice to say Mr. Harrison was never an authorized representative of the Society and he is not and never was a member. We do not care to publish his record, but we do deplore the fact that his intelligence and ability should have been perverted to swindling in the name of his people. The last word we have in this case is that Harrison has been arrested. He seems to have been in other mischief.

---

Keep your copies of the *Quarterly Journal*, they are valuable. Of some issues only a few copies remain in the reserve stock so that it is increasingly difficult to make up back volumes wanted by university and public libraries. We had difficulty in making up a set for the libraries of Yale and the University of Michigan recently and had to refuse a German library in Berlin. We advise keeping every number clean and in condition for binding. At the same time it is well to remember that the real value of the magazine is the good it does its readers. The more our message is read by our white friends and by our red brethern the sooner our object will be accomplished.

---

The *Quarterly Journal* will welcome clippings on Indian matters found by its readers in the daily press, local newspapers or magazines. Even your editor cannot have his eye everywhere or know

the entire situation. We invite our readers to be our eyes and nerves. Pictures and portraits of members will be treasures that will gain more than our thanks. Try and see.

---

There was not an adequate response to our special emergency assessment which renders very difficult the financing of the Lawrence Conference. Of course the Conference finance committee will immediately liquidate all bills and claims and fill the treasury again, but with more money before conference time more work could be done and more cheaply. Our Associate Membership did most, and of Indians the poorest and those in greatest distress contributed most liberally.

---

### *The Fifth Annual Conference at Lawrence, Kansas*

When this number of the *Quarterly Journal* reaches our readers, the Fifth Conference will have passed into history. As we go to press we are able to say that the Conference was a distinct success. Its platform was strong and called for the fundamental principles for which we have argued from the beginning. There were also a series of resolutions on specific cases. Some of these cases were of great and urgent importance and when presented at once commended action. Others were manifestly susceptible of argument, pro and con. The Conference was not a competent body to pass judgment without longer study. However, the conference took the stand that, it should advocate justice for the Indian people and not lose an opportunity through lengthy arguments. There was a movement to urge the conference to adopt the resolution committee's report without detailed consideration, but wiser heads insisted on their submission item by item, as a committee report always should be to deliberative bodies. Manifestly it would have been unfair to have forced the resolutions without discussion, howsoever competent the committee.

Our conference must in the future exercise greater care that laws and order are not trampled upon. The Constitution must be more safely guarded and members must not be admitted when the Vice President on Membership has had no opportunity to investigate them. Nothing must smack of forced action for political purposes. Good triumphed in the Fifth Conference. In the next number of the *Quarterly Journal* we shall have more to say. A full report, so far as one can be given, will be published.

## *Notes and Queries*

### *Notes*

#### *Scotch Indians in Scotland*

Many of the most prominent men and the most respected families in the North of Scotland edging in from the Orkney Islands are of Indian descent. Most of these persons are of Cree blood. For many years the Scotch have been active as traders in the Hudson Bay region in Canada and scores of them have brought back with them their Cree wives. Even the Cree men intermarried with Scotch lassies and so today up in the north of the British Isles, Cree words mingle with Gaelic and bronzed cheeks are often seen. These children of the old world and the new are as bright as any and the British army and navy even numbers their descendants as soldiers, marines and officers.

Red blood of red men in a clean environment is as vigorous as any, but even so there is something akin between Indian nature and Scotch character. Both love freedom and have had to fight for it.

---

#### *Indian Influence in China*

Some thirty years ago a German woman was married to a Chinese merchant in New York. Two sons were born. The German lady lost her husband and later married a Mohawk Indian, who lived in the metropolis. The Indian reared the sons of the German lady. They grew up as friends and companions of other Indians and mingled on terms of social equity with their neighbors in the suburbs of the city.

The boys went with their step-father into the circus business. They became expert trick riders and all-round horsemen. But neither of the young men remained in the theatrical life. One started in business in the Bronx district and the other brother went to Columbia college. When he graduated he entered the Presbyterian ministry. Later he went to China and found his advice and talents sought by the Chinese Government. He became a staunch supporter of the Chinese Republic.

The Indian father yet remains in New York City with the mother of the boys. He is satisfied to have given them a home

and good training. Thus did Europe, Asia and America work in harmony to produce two useful, efficient men.

The genius of American Indian blood is felt in strange and unfamiliar regions,—and yet why should it not?

---

*Removal of Indian Statue Dedicatory Tablet*

Latest information seems to indicate that there will never be an Indian statue erected at Fort Tompkins. It will be remembered that Mr. Rodman Wanamaker invited a large company of persons and several western Indians to dedicate the spot on the summit of the fort site as the base of the great monument. The principal in the ceremonies was Rev. Joseph K. Dixon, who later headed a so-called citizenship expedition that caused so much adverse comment on the part of the Indians. It now appears that the memorial or dedicatory tablet will be removed. The Staten Island Society of Natural Science was invited to take it as a relic. The War Department does not want one of its harbor forts marked so conspicuously.

---

*An Indian Chautauqua Movement*

The Fifth Conference inaugurated and endorsed the movement to establish community centers on various reservations. The object of these centers is to bring to the Indians a knowledge of the world and of the duty of men and women to all human kind, that in a knowledge of these needs they may discover their own place in the social order. The S. A. I. Community Center will have pleasant rooms, attractive and healthful amusements, good books on vital subjects and will afford a means for increasing the social value of every individual. The Community Center leader will be under the direction of the Executive Council of the Society and will make regular reports. Mrs. R. T. Bonnin, of Fort Duchesne, Utah, is given charge of the plan and will start the first center among the Utes. She will need many things, such as good books, newspapers, weekly papers, magazines, good pictures, a good phonograph, a reflectoscope, good games, sewing material and a liberal endowment. She will work without cost as a social missionary. The society could not have found a more purposeful woman, or one with a greater heart for this work than Gertrude Bonnin, whom the literary world knows as Zit-kal-a-sa. Let us show her how we are willing to co-operate.

## *News About Indians*

### *Sioux Tribe Taboos Dance*

Sioux Falls, S. D.—That the Sioux warriors on the Pine Ridge reservation are making great progress toward civilization is shown by the fact that as the result of a great council held yesterday with representatives of the government, they voluntarily placed a ban on dancing for a period extending until November 1. Since time immemorial dancing has been the chief amusement of the tribesmen and their families and sweethearts.

The prohibition was placed on dancing so this amusement would not interfere with the work of the Indian farmers during the period of sowing their crops and harvesting them. These Indians were among the last to make peace with the whites, and many of them participated actively in the last war of the Sioux with the United States Government, which culminated in the bloody battle of Wounded Knee Creek. The fact that these Indians, who formerly devoted a part of their attention to seeking the scalps of the "palefaces" now have engaged in farming and have placed a ban on dancing so their farming operations will not be interfered with shows the great stride they have made toward civilization.—*Sioux City (Iowa) Journal*.

---

### *Lessen Indian Death Rate*

The physical decline and the alarming death rate of the American Indian of today is perhaps the most serious and urgent of the many problems that confront him at the present time.

The death rate is stated by government officials at about thirty per thousand of the population—double the average rate among white Americans.

These are grave facts and cause deep anxiety to the intelligent Indian and to the friends of the race. Some hold pessimistic views looking to its early extinction; but these are not warranted by the outlook, for, in spite of the conditions named, the last three censuses show a slight but continuous increase in the total number of Indians.

Nor is this the increase among mixed-bloods alone; the full blooded Indians are also increasing in numbers. This indicates that the race has reached and passed the lowest point of its decline, and is

beginning slowly but surely to recuperate.—*Fort Wayne (Ind.) News.*

---

*The Indian Office*

The Washington, D. C., Times recently called attention to a growing realization by the Indian Office that the Indian problem primarily is a human problem. In the past, says the writer, the Indian Office "has been deeply concerned with coal and oil lands, with schools and cattle raising, with regulations and laws. The Indian has looked on with little understanding of why all that was being done for him was good for him. And no one took the trouble to tell him." Now the Office "is aiming at a better understanding of the red man," and instances of recent action by the Office are cited in proof of the statement.

Of course, we recognize the fact that unless the Indian Office does look closely after the property interests of the Indians there will be no Indian property left to guard, for scheming men and corporations would get it all. But in the past it has seemed as though too little emphasis has been placed upon the human side of the problem.—*The Indian's Friend.*

---

*Kansas Indian Interested*

The Indians on the Pottawatomie Indian Reservation in Kansas were so greatly interested in the agricultural demonstrations which the extension workers from the Kansas State Agricultural College had been presenting the last week in April that they postponed a religious dance to give the college specialists a chance to talk on better farming. Three hundred and twenty Indians attended the closing pow-wow, which was held in the dance hall in the center of the reservation. As a result of the meeting an Indian Farmers' Improvement Association was organized.—*Kansas City (Mo.) Star.*

---

*Cherokees in North Carolina*

Two thousand Cherokee Indians, for the most part full-bloods, are living today in a corner of the North Carolina mountains, forgotten by the people of the east. These Indians who are a remnant of the Cherokee tribe which many years ago was moved by the

United States Government to the old Indian territory, now part of Oklahoma, own 63,000 acres of land in Swain County, N. C. They bought these lands with money allotted to them by the government years ago, refused to go west and have a community of their own.

Commissioner Cato Sells of the Indian Bureau has visited these Indians in recent weeks and has planned the establishment of new industries among them for their own improvement and development.

"I didn't see a blanket Indian, among them," said Mr. Sells. "They nearly all speak English, though the Cherokee tongue is in common use. One thing which struck me is that there are no missionaries among the Indians. They are Christians and practically all members of the Baptist church. They have preachers of their own who preach to them in the Indian language. They are peaceable and crime is at a minimum among them."—*Evening Star*, (Wash., D. C.)

---

#### *Expedition for Folk-lore*

The folk songs and lore of an almost extinct tribe of Alaskan Indians will be brought back here on phonographic records by an expedition that left the University of Pennsylvania Museum recently. The party is led by Chief Louis Shotridge, a member of the Chilkat Indian tribe, who has been studying anthropology at the university for some time.

With Chief Shotridge, who is highly educated, is his wife, also a member of the Chilkat tribe. Much of the work of the expedition will be among this tribe, and so Chief Shotridge will be able to get unusual information. The expedition will remain in Alaska until autumn.—*Public Ledger*.

---

#### *An Indian Mayor*

J. M. Phillips, a graduate of the Northwestern Law School and of Carlisle Indian School, was elected mayor of Aberdeen, Wash., recently. He is three-eighths Cherokee Indian, and probably is the only partial Indian who has ever held a mayoralty position. In his younger days he was a star on the Northwest College football eleven. He came to Aberdeen twelve years ago and for three years worked as a hod carrier. For nine years he has been a member of the law firm of Taggart & Phillips, and has been police judge and justice of the peace. Last fall he ran on the Progressive ticket for the legislature, but was defeated by a small margin, although he carried Aberdeen, his home town, by more than 200.—*Tacoma (Wash.) Herald*.

## *Seminoles Starving*

### *Injustice of White Men to Indian of Florida*

Mrs. Minnie Moore Willson, an author who with her husband has been championing the cause of the Seminole Indians of Florida for the last twenty years, says that, failing to get the aid expected from the State, at the last session of the Legislature, the Seminoles are almost on the verge of starvation.

"Two of the Indians actually walked two hundred miles, to see my husband and get food," said Mrs. Willson. "There are only sixty of them left now and they have been pushed back to the shore of Lake Okeechobee. There they can remain only for a few months of the year. They are shunted from pillar to post, for no sooner have they put up a shack on a tiny bit of land than a white man comes along and says: 'This is my land; move along.'"

"The bill to provide land for the Seminoles passed the Florida Legislature two years ago by ninety-nine votes out of one-hundred. It was vetoed by Gov. Park Trammell, although it had the support of a great majority of the citizens of the State. When it came up in April it was not allowed to get before the House. It was killed in committee.

---

### *The Jemez Indians*

The Jemez are a prosperous people. When first visited by Europeans they were semi-civilized and, like their Pueblo neighbors, they differed in many characteristics from the nomadic tribes, then as now devoting their attention principally to the cultivation of the soil and living in permanent villages. They also had a division of labor, the men doing the work in the fields, the women the housework. Owing to their isolation and manner of living they still retain their ancient language, customs, superstitions, and religion, though all use the Mexican language and are adherents of the Roman Catholic Church.

These Indians are extremely religious; every voluntary act is usually performed with some religious end in view. They are worshippers of an imaginary being called Pestyasode. They also worship nature and endow each object with its counterpart spirit. The sun, moon, stars, clouds, lightning, thunder, rainbow and snake are their chief objects of worship.



The Jemez have their own vineyards, of which they take great care. They are enclosed with adobe fences. The grapevines are pruned in the fall and are then coiled up around the stockroot on the ground and deeply covered with dirt to keep them from freezing in winter. In spring the dirt is removed and the vine put upon arbors. The grapes are raised principally for the wine they produce which is pressed out with bare feet and allowed to sour in barrels. The two winters I was at Jemez several families had a barrel or two of wine in their storerooms. Yet, to my knowledge, only one Indian man was drunk. I understand that the officers of the village are severe in their measures for keeping drunkenness under control.—*Southern Workman*.

---

*A Door of Hope*

For many years now the Government has been running a large educational machine for the Indians, and it has turned out many thousands of pupils who are supposed to be prepared for taking up their part in civilized society. But disappointment has come as this educational product has not made good. A very small fraction has come up to the value standard, while a much larger fraction are sharpeners and grafters, and the large majority of the whole are valueless.

The great lack is that of moral fibre. Many will jump at the conclusion that this is a racial lack and that nothing better could have been expected. But the untutored savage was not lacking here, although his moral standards were strange to us. And the comparatively few that Christian missionaries have trained show a different result. It is not a racial lack. The root of the difficulty is that the new education has introduced the Indian pupil to a world without God in it. He has lost the faith of his fathers and is empty of any other. He is left without restraint or moral defense in a world of multiplied temptations and devouring enemies.

The young Men's Christian Association lent a hand to mend the situation in the Government school. They established Y. M. C. A. in many schools. But these, left to local direction which was perfunctory and non-vitalizing, gave poor results. The Y. M. C. A. neophytes when returned home were more likely to be found as leaders in the mescal lodges than in churches. More recently trained leaders have been put in charge of the most important of these Y. M. C. A. and in some cases gratifying results have followed as at Haskell Institute, Kansas.

This experiment has brought out the truth most emphatically that it is not sufficient to tack on a few religious phrases to a student's vocabulary and give him a few spiritual thrills in Y. M. C. A. round-ups. His whole education should be spiritualized and thoughts of God wrought into the fabric of his life. He must have a vision of God like that of Isaiah when he said: "Mine eyes have seen the King, Jehovah of Hosts." Isaiah walked in the light of that vision through a long life. He needs a rectified vision of God in nature, in human history, in the Providence that shapes his personal life. These are what every human soul needs, but they have been left out from the Government Indian pupil's world.

—*The Word Carrier.*

---

*Government Indian Schools as Agencies of Pauperization*

One of the greatest problems of the Mission school is to educate the Indian parents up to a willingness to pay toward the support of their children in school. The Government has so persistently pauperized the Indians in every way that it has become well nigh impossible to make men out of them. Government schools are not free schools in the same sense that the public schools are free. The public schools are paid for by the taxes of the people who patronize them. On the other hand the Indians pay nothing for anything that they need most; it is all paid for them and they are thereby persistently taught that there is not much value in what is really of the greatest value. Instead of paying for the privilege of sending their children to school the Government has actually paid the Indians to send their children through the very pernicious method of paying parents for transporting their own children to the school.

Indian school children are transported by the Government free of charge, regardless of distance, perhaps across the continent, and kept in school for many years entirely at Government expense. There they are clothed, given free board and medical attention. Then to further baby the people the Government school allows pupils to have their parents and even distant relatives or friends visit them and receive free entertainment at the school.

Meanwhile the mission school is struggling to train Indian people to pay their own childrens' traveling expenses, furnish all their childrens' clothes and pay a part of their childrens' board with view toward paying it all as soon as possible. Mission schools cannot afford to make feasts at the school for the parents or entertain them

at the school and would not do so if they could on account of the principle involved. When parents come to visit their children in a Mission School they must go to the hotel at their own expense. The reasons for that are the hardest of all for the Indians to understand. The Government school has taught them a false idea of hospitality, which was easy to do because it falls directly in line with their own notions. And when the Mission school tries to explain to them that it is enough for the school to feed their children almost free, without taking the parents in also, it seems to them a poor excuse. The Government schools have done much harm by pauperization of the Indians in general and more harm by persistently perverting all their ideas of economics in relation to education.—F. B. Riggs, in the *Word Carrier*.

---

#### *Indian Progress Conference*

The Congress on Indian Progress at San Francisco, Aug. 9-15, was by far one of the most notable gathering of the friends of the Indians held during the year. The president of the Indian Congress was Rev. Samuel A. Eliot.

More than two years ago, upon the invitation of the Panama-Pacific International Exposition, the Northern California Indian Association began planning for a Congress to consider the progress made by North American Indians and the problems to be solved in their behalf. Preliminary steps for such a meeting were taken and interest was intensified when Hon. Cato Sells, Commissioner of Indian Affairs, called a Conference of the Officials and Employees of the United States Indian Service to be held in San Francisco, August 9-14, 1915. In connection with this conference, Commissioner Sells also called a Conference of Returned Indian Students, to be held in San Francisco Saturday, August 14th.

At a conference of representatives of the Northern California Indian Association and the Exposition with H. B. Peairs, Supervisor of United States Indian Schools, representing Commissioner Sells, it was agreed that arrangements for these gatherings should be worked out in close co-operation, so that a Congress of the broadest possible scope might be the result.

The Conference lasted three days and among its speakers were many well known friends of Indians and Indian progress. Mr. Matthew K. Sniffen, Secretary of the Indian Rights Association, spoke on Monday, Aug. 9th, on "The Needs of the Indians of Alaska."

Speakers on the 10th were Hon. John E. Raker, Hon. Edward Hyatt, Rev. Samuel A. Eliot, Edgar A. Allen, C. E. Keese and H. A. Larson. On the 11th were other speakers and topics. The evening discussion was on "The future of the Race—The Transitional Period." On the 12th there was a lecture by Dr. George Wharton James. The 13th was "Indian Progress Day" at the Exposition.

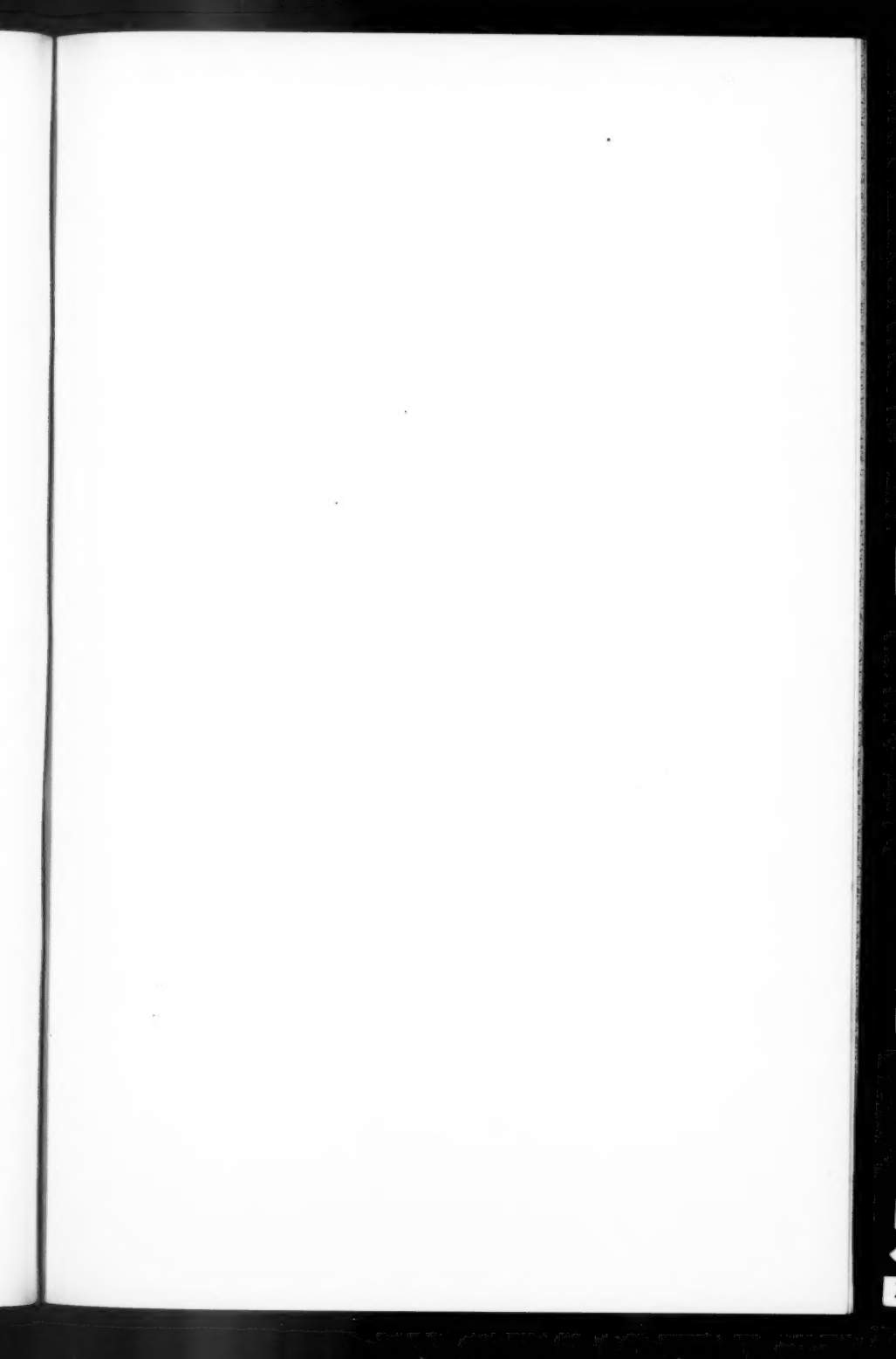
Saturday, Aug. 14th, was an important day. In the morning was held the Conference of Returned Students. Most appropriately Supervisor H. B. Peairs led the meeting. Rev. Sherman Coolidge delivered an address on "My Responsibility for Overthrowing the Vices That Undermine My Race." A heart-to-heart discussion by Indian school graduates was conducted by Mr. Charles E. Dagenett. On this closing day the Commissioner delivered an address and the Y. M. C. A. and the Y. W. C. A. held session on the moral needs of the Indians.

---

#### *Indian Y. M. C. A. Conference*

Among the various gatherings during the year for the uplift of the Indian race, one of the most promising is the student Y. M. C. A. Conference at Estes Park, Colorado. The Second National Indian Student Association Conference was held June 11-20, 1915, with twenty representative delegates and ten Indian missionaries and workers. The conference was full of instructive and inspiring addresses upon all phases of the Indian question. Subjects of absorbing interest were: "Leaders with a Social Consciousness," "The Vices That Undermine My Race," "The Students' Relation to the Church," "The Education of the Race," "Marriage and the Art of Homemaking," and "My Responsibility to My Race."

Men dropping into the Indian gathering from the larger white conference in session declared that the Indian conference gave added power and inspiration to the entire Rocky Mountain Student Association movement. What this conference of Christian Indians will mean to the whole Indian race it is difficult to forecast. Haskell Institute has twice sent the largest number of delegates and those of us who have visited the school within the past year know of the profound change the conference has wrought in that school. Knowledge and inspiration given in such full measure amidst such marvels of God's handiwork cannot help but produce more Indian leaders of the right sort. The two conferences of 1914 and 1915 augur well for the entire Indian race.



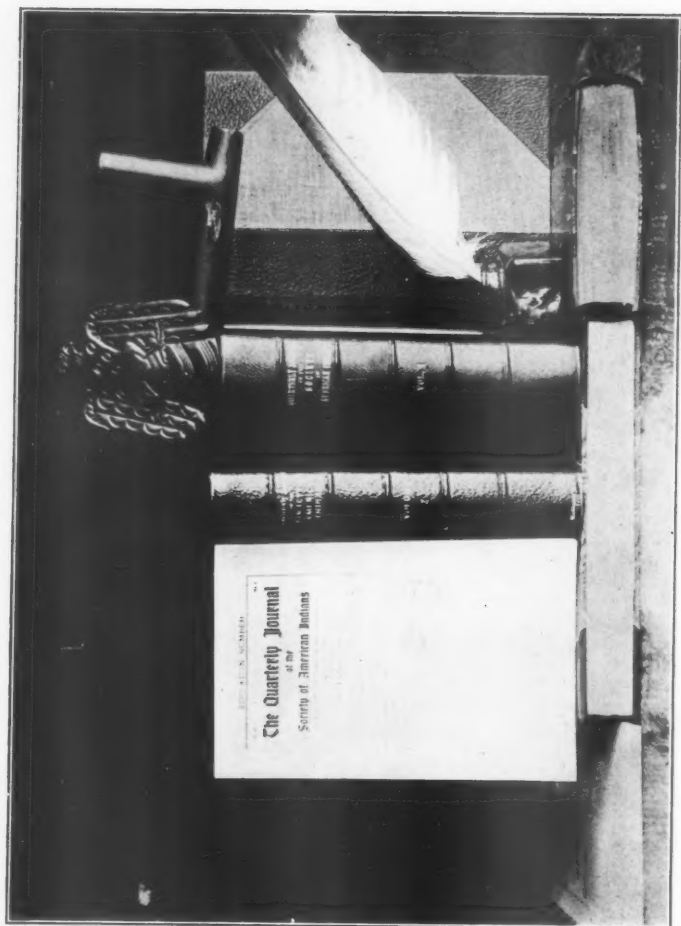


Plate 12

BOOKS OF UNQUENCHABLE AMERICANISM.  
 Volumes of the Quarterly Journal, S. A. I., bound in royal Morocco. Great  
 libraries preserve the Quarterly Journal in this manner.

*Lo, the Poor Indian*

If there is any sensitiveness left in the minds of the people of the United States with respect to the Government's treatment of the Indians the latest revelations of fraud at the expense of the wards of the nation must touch a tender spot. As to the facts which are being laid bare by the Congressional Commission, the public are entitled to the fullest details. It is hardly possible that there can be any infamy which has not its parallel or precedent in the long process of exploitation of the Indians which has stained the record of this country. The national policy in dealing with this problem has not only lacked consistency and continuity, but it has been so deeply involved in partisan politics and dominated by selfish and heartless greed that the search for an effective remedy has baffled scores of earnest men who have been enlisted in the defense of the Indians.

Honest commissioners have found the forces enlisted against them too formidable, and even "friends of the Indians" have become entmeshed in the toils of a system too deeply rooted in evil to yield to the ordinary methods of remedial treatment. The subject has so many aspects that it is difficult to get at the whole truth about it, but the present commission is doing a good service in lifting even one ugly corner of the scandal. And Congress will do a greater service to the honor of the nation if it shall take measures to lay the whole business bare to the light of day. It is too big for Indian commissioners, for the office of Indian Affairs, and even for the Indian Rights Association and kindred organizations, but Congress can, if it will, review the whole problem and create an authority with power enough to cleanse the Augean stables and do tardy justice to a people to whom the nation is bound by every consideration of honor and humanity.—*Philadelphia Ledger*.

## *Book News and Book Views*

### *Tahan—An Autobiography*

The book of the year on an Indian topic, if circulation and popularity are guides, is "Tahan," by Joseph K. Griffis. It is a book written straight from a man's heart and shows how dogged grit can transform an ignorant and ragged boy into a man who is the peer of any citizen.

The book "Tahan" should become one of the American classics and as years go by become as popular and as well loved as Robinson Crusoe.

To have a life story so remarkable that it is difficult to tell it in all its romantic details, does not often fall to the lot of a writer of autobiography.

In order to insure interest and a glamour of excitement, most men who write of strange adventures are compelled to use the arts of rhetoric coupled with a subtle touch of imagination. Here is an author, however, whose life-story is so thrillingly strange he tones down his experiences lest they pass the limit of human credence when related. Tahan is a man who has passed through a series of transitions that have led him up from savagery, through the experiences of an Indian warrior, a medicineman, an outlaw, a scout, a deserter under sentence of death, a tramp, a Salvation Army captain, a successful evangelist and a clergyman, to the state of broad culture that fits him for his association and friendship with scientists, statesmen and leaders of world-thought. An adept in the languages of the classic world as well as in many tongues of the Indians of the Great Plains, Tahan is an accomplished student of science, art, music and literature. Yet he never studied for a single day in any school.

Tahan's adventures on the plains will be found interesting and instructive. Some chapters may sound impossible, but he has not exaggerated a single incident of his tale. I happen to know this, for all unknown to him, I took the pains to follow his old trail through the west, and I learned from the lips of the Indians with whom he lived, and from captives with whom he bunked in tepee and barracks, the story just as he tells it, and in many cases with more wonderful detail. I covered the trail in old Indian Territory and in Oklahoma and followed it through its windings into Canada



and on to the City of Buffalo. Besides, I have quizzed Tahan himself by the camp fire and at his table, and in this way I have corroborated the tale he tells so well.

The student of anthropology or of social science will find much of pertinent interest in what Tahan relates. The ethnologist will learn things he maybe merely suspected before. The psychologist will recognize an especial appeal. And the lover of plain truth will find his pulses quickened by the dramatic features he finds revealed in this unvarnished tale.

It is difficult to believe that the cultured gentleman whom one knows as Joseph K. Griffis, the friend of the scientist and literary critic, was once a be-feathered warrior who was the most reckless bareback rider that ever rode a bronco or trotted off with a herd of cattle, that did not belong to him; who was the most prized captive, the most honored too, among the Kiowas, Comanches and Apaches, for his ability to plan successful raids. Indeed, he nearly precipitated intertribal wars because the tribes all wanted him as an "expert specialist" in devising means to get horses and cattle without buying them.

To-day magazines and lecture bureaus do the warring over Tahan, for as of old, "he delivers the goods."

There is not a man who reads this book, unless it be the old plainsmen, but will remark, "I did not believe that such a man lived."

The theorist who holds that man is made by his environment, may pause as he reads and reflects how in the life of Tahan it was the overcoming of environment that made the man. And yet, each reader will have the puzzle to solve for himself, for each one will be compelled to inquire just why the vagabond of the plains, the hunted deserter, and the tramp of the cotton belt, did not stay in the lower levels,—a man of the underworld. Was it luck, was it Providence, was it heredity, or was it a ceaseless desire to achieve something better, that civilized and educated Tahan?

This book is a book of facts, of concrete examples of theories over which learned men have puzzled for decades. It at once awakens interest, then curiosity, then the question, is it fact or only fiction? Discovering it fact, the reader will find himself wondering how likewise to find success, fame, culture and broad usefulness in the world.

I hope every sociologist, every ethnologist, every friend of man, every lover of the strangeness of real life, will read this life story of

Tahan, for beyond the value of his tale, there is a potency in his message that is good for every man and every boy.

Tahan, an autobiography, Geo. H. Doran Co., N. Y., 1915. 265 pages, 12 plates. 5x7 1/2 inches.

---

### *The Hopi Indians*

Descriptions of tribes and tribal life by a scientific writer are not usually regarded popular writings. Mr. Walter Hough, the Curator of Ethnology of the National Museum, however, has written a book not only good as history and ethnology but fascinating as literature. It treats of the Hopi and of Hopi land. There are eleven chapters, as each unfo'ld tells a story of this remarkable tribe of Indians.

In the first we find the Hopi country, towns and people described. The name Hopi means "Peaceful People," and we find that they dwell in six rock-built towns in northeastern Arizona. The "Quaker Indian people," as Lummis calls them, are an industrious agricultural race who wrest their food from a soil and a climate by no means kindly. They are a most hospitable people who at once win the love and respect of every visitor, and as Mr. Hough says in his preface every one "falls perforce under the magic influence of their life and personality."

Beginning thus, a series of pleasing word pictures is painted that lead us to view the Hopi in their social life, husbandry, toil, amusements, death, birth and marriage, religion and their myths, traditions and history. The closing chapters give several brief biographies and the final scene depicts the "Ancient People" of the south-west.

Very few books on tribal life are as thoroughly pleasing in every chapter as Dr. Hough's tale of the mesa folk of Hopiland.

The Torch Press of Cedar Rapids, Iowa is issuing a series of works on "Little Histories of North American Indians." "The Hopi" is the fourth. If all are as well written as this, ethnologists, students of races, lovers of travel and adventure and the public in general will have a treat in store.

The Hopi Indians, by Walter Hough, The Torch Press, Cedar Rapids, Ia. 5-3/4 by 8-3/4; 261 pages—\$1.00.

---

### *The Indians of Greater New York*

The Census figures show that in 1910 there were in New York City and Brooklyn 340 Indians, so that even now there is a scat-

tered remnant of the red race in the very citadel of occidental civilization.

In a new book just written by Mr. Alanson Skinner, the Indians of New York city, before it was a city or a citadel, are described. Mr. Skinner with great pains has gone into the colonial records and documents and found a mass of interesting facts about the Manhattan Indians, whom we find were tribally known as the Reckgawawancs. These Indians were a division of the Unami Delaware, it is believed.

From the old-time records of the Dutch and English, Mr. Skinner shows the kind of men the Manhattan were. He also shows us that the buying of the island for a few handfulls of beads was by far the least cruel thing done to the red men of the vicinity. The Dutch and their English military leaders were pretty much the worse as savages very often. We are strangely thrilled to know that New York town even in its infancy was the scene of as wild border attacks as ever a western frontier settlement. How joyfully the whites welcomed the decrease of the Manhattans may be known by a remark found in Denton's Description. "..... it is to be admired," says Denton, "how strangely they have decreast by the Hand of God, since the English first settling of those parts, for since my time where there were six towns, they are reduced to two villages, and it hath generally been observed that where the English come to settle, a Divine Hand makes way for them, by removing or cutting off the Indians either by wars, one with the other or by some raging mortal Disease."

The councils, warriors, women, hamlets and homes of the early Manhattans are all described until one can imagine New York City once again as primitive as an old time Wichita camp or a Sac and Fox village.

Mr. Skinner has chapters on the Delaware, on the contact with the whites, the archeology and the relics of the Manhattans. As an interpreter of Indian life and culture Mr. Skinner has singular power. He has known Indians and lived with them long enough to imbibe a genuine sympathy for them, but at the same time his scientific training does not make him overstep truth or historic accuracy. His books therefore should find a wide field of appreciative readers.

The Indians of Greater New York, by Alanson Skinner. The Torch Press, Cedar Rapids, Iowa, 1915; \$1.00—Uniform with "The Hopi."

*A Book on Kiowa Missions*

A story of a blanket Indian mission should prove of interest to every one interested in missions and missionaries. It turns out that "Kiowa" a new book by Isabel Crawford, has just this interest-compelling ability. The book is written from Miss Crawford's notes and diary, and covers a period of ten years beginning April, 1896. As a record it is singularly varied in its appeal to the reader's emotions. As a missionary tale it is an engrossing one and carries one from situations that are sublime and deeply inspiring, to a humorous tale of a night made sleepless by a drove of hungry pigs.

Miss Crawford loves her mission and loves the Indians among whom she has with such manifest devotion labored. Her sunny heart and cheerful outlook on difficult situations make us feel what manner of man, or woman, a missionary must be.

"Kiowa," a story of a Blanket Indian Mission, by Isabel Crawford. Fleming H. Revell Co., New York, 1915; 242 pages—13 plates, 5 1/2 x 8 inches.

---

*The Indian To-day*

In a new series of "American Books," Doubleday, Page and Company is issuing some most readable literature. All the subjects deal with some vital phase of American life, institutions, politics or history. Naturally the first work on a historical subject is about the American Indian.

This topic is most ably handled by Dr. Chas. A. Eastman, who in his "The Indian Today" has produced what bids fair to be regarded by critics as his most important contribution to literature. The book is simply crammed with vital facts that glow with interest. Usually a book on a "problem" appeals only to the expert, but Dr. Eastman has succeeded in producing a work that will command the attention of any citizen ordinarily interested in civic progress or history.

We desire that the book shall have an adequate review and have asked Dr. F. A. McKenzie to weigh it in the balance, as a book and as an appeal for better things. This review is found elsewhere in this volume.

The Indian Today, by Charles A. Eastman, (Oheyesa), Doubleday, Page & Company, New York, 1915, 185 pages, 4 1/2 x 7,—60c.

## The Open Forum

Wanbler, S. D., 7, 26, '15.

Dear Editor:

I have been reading with great interest the January-March number of the *Quarterly Journal* of the Society of American Indians.

Though a white man and just a year in the Government Indian Service, I find much, very, very much that interests me in the "Indian question."

Whatever the Indian is or is not, he is a fact and as formidable a fact as ever he was when he stayed the progress of the white man in the conquest of the mighty prairies of the great central west. Most of the citizens of our country are grossly ignorant of the true status of the Indian and of the tremendous disadvantages under which he is compelled to move. Many of them see him only as a man with "splendid opportunities to advance both mentally and materially, yet throwing these opportunities to the winds, leading a life of most beggarly laziness, devoid of ambition and refusing to move forward to a better civilization." And, measuring him by white men's standards, such he is.

*Could the people of this great nation awaken to the possibilities that lie smothered in the beings of their red brothers, could they know the extremely difficult position in which the latter have been placed by mistaken notions of education forced upon them; could they see the horde of grafters that infest our reservations and prey upon Indian weaknesses; could they realize the flood of pale face duplicity that has overwhelmed Indian honor and given us a generation of Red Men who know not the meaning of a sacred promise; could they be shown what has been done toward the retrogression of a once honorable race, they would arise enmasse and demand of their Congress such an amending of Indian wrongs as would astound even the Indians themselves.*

Nothing could be more depressing to human existence, more quenching to human ambition, more destructive to human incentive than the ill-planned system under which these miserable wards of our nation have been held in decaying subjection, and—"educated." Better a thousand times had they been doled out into slavery and put under whip and spur than to be given a jail sentence upon reservations where they are left to rot morally, mentally and physically.

In the not distant future, unless some one of power awakes to the

necessity of a plan whereby these people may be taught to enter fields of thrift and industry, to conserve what they have of property and true manhood, our commonwealth of South Dakota and the states adjoining it will be burdened by a horde of beggars and criminals—the offspring of the poor wretches who are now herded upon the Indian Reservation, in filth and moral decay. And it will not be the fault of the Indian but the neglect of the dominant race which will be to blame for it all.

The Indian has latent capability; he has ambition, but it is smothered; he has energy, but it is depressed; he has talent, but it is allowed to smolder and die.

Has any one ever tried very hard to think out a system better than the one we are working under? If he has, it has certainly not been tried, for are we not working under practically the same system which was in vogue forty years ago? And that was a system of expedients and not calculated to do more than keep down trouble. It is keeping down trouble of one kind and providing a festering sore for the time which is to come.

This message may seem pessimistic. It may mark me for discharge from the service, but I feel that what I have said is true, and unless some man in touch with the "higher-ups" can convince them of the true situation, grave consequences must accrue to the Red Man and to his white neighbor.

Respectfully yours,  
(signed) J. M. Woods.

